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THE

# NEW-JERUSALEM MAGAZINE.

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THE

# NEW-JERUSALEM MAGAZINE.

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## THE SPIRITUAL HOME.

A LECTURE.

SUPPOSE that any one of us had fully decided to leave soon his place of residence, in order to establish himself for the remainder of his life in this world in the Indies, in Turkey, in China, or Japan. What would he do? How would his time be occupied? How would his mind be employed?

His time would be occupied in making preparations for the change. He would be busy in exchanging his possessions here into such money as would be current there, or into such merchandise as would be most saleable there. And when not actually engaged in this manner,—while his body was resting from its exertion,—his mind would be employed, his thoughts would be occupied, about the country to which he was intending to remove, studying its manners, its customs, and its laws, endeavoring to make himself familiar with all that society there would require of him, in order that he might not be pointed at as a stranger incapable of making one with them, but be received as a citizen in full sympathy with them, and endeavoring to become as much as possible as a brother among brethren. Everything that he did—every movement, whether of mind or of body—would have his future residence as its end; it would be inmostly pointing to it as its grand and final object.

Now we are, all of us, soon going to change our place of residence; not *probably*, but *surely*. Nothing can be more sure and certain; for every one of us positively knows that all men leave this world, and no one that has left, has ever returned to live here again. We are all going away from this world to remain away *always—forever*. If we believe this, and have anything of the foresight belonging to true business talent, and are not utterly reckless,—being overpowered and stupified by present sensualities,—we shall be occupied in exchanging our seeming and fancied possessions into "the true riches," we shall be at work providing for ourselves "bags which wax not old" "treasure in the heavens that faileth not." Everything we do will have for its end our situation hereafter. The movements of our minds when our bodies are at rest, will all be essentially and at bottom in that direction; and nothing will interest us more than knowledge of the principles and laws that govern that world, of the state of society there, but above all, the knowledge of Him who is not only the Supreme Ruler, but manifestly the All in All there. Most certainly do I feel that, at my age, and in my position, and in the relations which I have borne to you, and in those I now bear, I have no right to lead your thoughts in any other direction, or to occupy your time with any other subject, or to present anything other than eternal truths profitable for you to carry away.

In these latter days the Lamb is opening the Book with seven seals. He is present in the power and glory of His Holy Word; and that glory,—that is, the living light of its spiritual sense,—shows out plainly the things of the spiritual world, as the light of our natural sun does the things of this natural world. Spiritual light causes the eyes of our minds to see spiritual things, as natural light causes the eyes of our bodies to see natural things. And therefore among the revelations of true doctrines,—among the revelations which in these latter days have been made of the true teachings of the Word,—we find interspersed "relations" of things seen and heard in the spiritual world. These "relations" so called, but rather things worthy of being related and remembered,

exhibit truth in a practical form. They exhibit truths in their action; they present what is revealed, living and acting in the spiritual world. Thus they present it in a practical point of view. These memorable things or relations bear a relation to the other parts of the writings like that which feeling, life, and practice, bear to intellectual comprehension, or that which the will bears to the understanding. They are, therefore, of great use in preventing a mere speculative and philosophical reception of the doctrines into an infidel heart, because they teach the truth in a living and practical manner. They show it in its actual operation.

Let me call your attention to one which you will find in T. C. R., n. 570, also in C. L., n. 461, and which I would most sincerely recommend to be read, and would now gladly read to you, were there only time, but of which I must content myself with laying before you simply the substance.

A spirit newly arrived in the other world, that is, a man lately deceased, who, during his whole life in this world from his boyhood, had meditated much respecting heaven and hell, as soon as he entered as a spirit into the spiritual world, began as before to meditate concerning them. And when there meditating, respecting heaven, he seemed to himself in joy, and when concerning hell, in sadness. He immediately began to inquire where heaven was, and where hell was, and also what the one was and what the other, and of what kind or quality the one was and the other. And when he obtained only partial and unsatisfactory answers from those with whom he met, burning still with the desire of knowing, he threw himself upon his knees and prayed devoutly that he might be instructed; when an angel appeared to him and said, "Inquire and learn what delight is, and you will know." This instruction of the angel, that if he would find out what delight is, he would know what heaven is and what hell is, seemed exceedingly strange to him. Still, in obedience to what he was told, he went about inquiring of all he met what *delight* was, and received a variety of answers, all of them so entirely unsatisfactory and superficial, that he began to long to meet with some that

were wise. While in this state of longing desire, he was seen by an angelic spirit, who perceived his desire and offered to conduct him up onto a hill where there came together every day three companies, one of whom examined into and investigated effects, and were spirits of knowledge or science; another investigated the causes of things, and were called spirits of intelligence, or clear and rational understanding; while the third explored ends, or grand objects aimed at, thus who were delighted with looking more deeply into the moving powers, and were called spirits of wisdom. To this last-named company, or spirits of wisdom, the newly-arrived spirit was led first. From those of this company he learned that the very essence or essential of man's life is love; and all delight is of love, for what any one loves, that he delights in; and hence that delight is the all of life to those in heaven, and also the all of life to those in hell. Those in heaven have the delight of good and truth, but those in hell have the delight of evil and false. That the activity of love makes the sense of delight,—its activity in heaven is with wisdom, and its activity in hell is with insanity; each in its subjects presents delight. That as man is man according to the quality of his love, so is he man according to the quality of his delight; that the heavens and the hells are in opposite delights, because they are in opposite loves; that the heavens are in the love, and hence in the delight of doing good, but the hells in the love, and hence the delight of doing evil. And therefore if it is known what delight is, it will be known what and of what quality heaven is, and hell.

Next he went to those that investigated causes, and were called spirits of intelligence. They were delighted with his question as to what delight is, and said, "The will from which man is man, is not moved one jot except by delight or enjoyment; for it is something pleasing, agreeable, and pleasurable, which causes to will. And because it is the will that moves the understanding to thinking, there is not given the least idea of thought except from the inflowing delight of the will. The cause of its being so, is, that the Lord by

influx from himself, by the flowing into them of the life that proceeds from himself, actuates (or puts into activity) all things of the soul and mind with angels, spirits, and men, and he actuates by the influx of love and wisdom (which are life); and this influx, or flowing in, is the very activity from which all delight is, which, in its origin (or first beginning within), is called blessed, satisfactory, and happy; and in its derivation (or as it comes down lower), agreeable, pleasant, and pleasurable; and in a universal sense, good. But infernal spirits invert all things with themselves (or change into opposites, put upside down, all things that are with them, all that they receive); thus good into evil, and truth into false, delight, however, continually remaining; for without the permanence of delight (if some delight did not continue to remain), they would not have will, nor any sensation, thus no life. From these things it is manifest what and whence the delight of hell is, and what and whence the delight of heaven is."

At last he went, or was conducted, to the third company, which consisted of those who search into effects, and are called spirits of sciences or knowledges; that is, of those who love to examine into the practical workings of things, into results, into the actual operation of truths or principles. They told him to go up above and see for himself, and feel and perceive the delights of the angels; and to go beneath and he would perceive and feel the delights of the spirits of hell. But at that moment three devils ascended through an opening in the ground, and, being questioned, said that everyone, whether good or evil, is in his delight; the good in the delight of his good, and the evil in the delight of his evil. That they themselves were in the delight of whoring, stealing, cheating, and blaspheming. That these delights were perceived by others as the most offensive smells, but were to them most delightful; and that it was allowed to everyone to be in his delight, provided he does not infest good spirits and angels. But because they could not help infesting them, they were cast into workhouses where they suffered dreadful things. The drawing back and preventing

their loves from coming into delight, was torment and interior pain. And as they were seized with a furious desire to injure the novitiate spirit, they were cast back into hell.

The angels who were over these companies then appeared, and from them there descended a white light which brought with it a circular garland of flowers, and placed it upon the head of the novitiate, or newly-arrived spirit, and there was a voice saying, "This garland is given you because from boyhood you have meditated concerning heaven and hell."

The word which is translated "delight" in this "relation," is the Latin word *jucundum*, and it means what is agreeable, pleasant, pleasurable, but not exactly "delight"; although perhaps no other single English word would, on the whole, express the meaning more nearly. When any love or any desire is gratified, there is "delight"; when anything which we long to do is being done, there is "delight"; or when anything which we long to have comes into our possession, there is "delight." So that "delight" is really some love in act, or some love in its ultimate or effect. It is some love or desire come out as far as it can, or come down as low as it can,—come down into its fulness, that is, into its full gratification. Now this is not exactly what is meant here by the Latin word *jucundum*, though not so far from it as might be. The *jucundum* which constitutes heaven, and also hell, and is therefore so important to be understood, is what is agreeable and pleasant,—what anyone inclines to and chooses. Everyone feels at home when his inclinations are not thwarted, but can come into full and free exercise.

Everyone who will look carefully into himself, will see something of what the satisfaction and rest of home is. When he is tired he wishes to go home. Why? That he may rest. And what is rest? It is not necessarily cessation from all activity, because, I presume, there is no one of you who, if he were compelled to sit still far beyond his inclination, or to lie in his bed far beyond what was agreeable to him, would not feel much tired. Rest is the doing as one wants to do; the doing what he wishes and when he wishes; the moving when he inclines to move, and being still when

inclined to be still. Anyone is tired when, by love of money, by dread of poverty, or by anything else, he is compelled to work more, or to work in any other way than is entirely agreeable to him or pleasant to him, or even when he is compelled to be still longer than he wants to. When anyone is away from home he must conform more or less — he must conform in some measure — to those with whom he is. Be he ever so much wrapped up in himself, ever so rude and regardless of others, he cannot help being somewhat affected and restrained by them. Their ways are not exactly his ways; their conveniences are not exactly his conveniences; the subjects of interest to them are not subjects of exactly the same interest to him; their spontaneous thoughts, the things they love to think about and talk about, are not exactly the same things always that he loves to think and talk about; their modes of thought are not exactly his modes of thought. There is, therefore, something — more or less — of thwarting or restraint upon all his activities both of mind and of body. He cannot act exactly as he would like to, nor speak in the fulness of freedom as at home. Nor should he always, for it would be the gross rudeness of a selfish love of rule to insist upon crowding his own thoughts and feelings upon those who thought and felt very differently. After a while, therefore, he begins to desire to see home again. Why? Because at home he can find things more as he likes to have them; he can find those of his own family,— those whose minds are similar in form and act to his own,— who can, therefore, better appreciate him, and thus love him more, that is, love to have him do as he likes, the movements of whose minds are like those of his own, who feel and think as he does, whose views and thoughts are in unison or harmony with his own, thus with whom he can be free and at rest, and where, too, are all the things necessary for his comfort, and which he can use when he pleases and as he pleases; in a word, where he can be free and act as is pleasant, as is agreeable to him, and therefore where he is at rest.

It is this pleasantness, this agreeableness, this conformity to one's inward and private feelings, this harmony with the

views and feelings of one's own heart, this Latin *jucundum*, which constitutes home. It is this, too, which constitutes the "eternal home." It is the longing desire to "go home," that moves or carries everyone to his final home, in heaven or in hell. Everyone reaches at last that spiritual position, or situation, which in his heart he desires to reach. He is uneasy, he is in a state of unrest, until he finds associates like himself, in full sympathy with him; who feel, and think, and act, as he does, who are pursuing similar ends by similar means, whose grand purposes are the same, who are aiming at the same objects, and of course see things in similar light, and hence are surrounded by similar outward things, and have the same scenery about them. For in the other world, which is a spiritual and living world,—a world whose substance is spirit-substance,—all the things with which anyone is surrounded, are exactly corresponding with the things that are in his spirit or in his life,—with the things within him.

When our spirits, that is, our real selves, are clothed with material bodies, as they now are, we are in a material world, of course, because our bodies are the mediums or the means by which we have connection with the things around us,—the only means by which we have any perception of them or know anything about them,—the mediums by which we act upon them, or are acted upon by them; and material bodies can only act upon, or be acted upon by, material things. Our eyes can see, our ears can hear, our taste can perceive, our touch can feel, material things only; and hence while we are in such kind of bodies, we are in a material world; that is, we perceive and are conscious—we are sensible of—only a material world. But when we drop these bodies, then we cease to see, to hear, to taste, to smell, or to feel any material things, or things of this world, but being in our spiritual bodies, come to see, to hear, to taste, to smell, and to feel the things of the spiritual world, which is within this world as our spirits are now within our material bodies. When we drop or put off our material bodies, this world is to us dropped or put off, too; this world is to us as if it were not; this world is then to us no more perceptible than that

world is to us now. But the spirit has not gone away anywhere; we are where we were before; it only appears so, because we cease to see what we saw before, and come to see new things. Space and time are so thoroughly inwoven into our ideas,—they are so intertwined in their very texture, if not in the substance of the threads of which their texture is composed,—that we cannot while we live here even temporarily get rid of them without much effort; we certainly cannot, without we can rise for the time somewhat above our common, natural ideas towards a higher and more interior kind of ideas. Space and time belong only to this most outward world; they do not belong to anything of the spirit or of the mind. The mind with its thoughts can pass around the globe in the fraction of a second. We can dream in a few minutes, indeed seconds, of events which could not possibly take place without many years of time. All the minute particulars of a long life have been known to pass most vividly and distinctly in review before the mind of one about to drown, while the whole danger was ended in a few seconds. When anyone fully believes himself about to enter immediately the other world, he is as to his mind or spirit brought very near to that world, and time, therefore, nearly vanishes.

It is because space and time cling so closely to our natural ideas, that, when this material body is laid aside by anyone by what we call death, that one seems to us to go away to a greater or less distance, we not realizing that the spiritual world is within the natural world as our spirits are within our bodies, and therefore, that that person is exactly where he was before, provided that his state of mind is the same. As the spirit has no body of material flesh wherewith to be sensible of the things of this world, the objects of this world can present no obstruction to his moving about anywhere, just as the objects of that world present no obstruction to our bodies moving about anywhere. But when anyone who leaves this world comes to be interested in things different from those in which we are interested, to pursue different objects, and to take different views, then we begin to be apart; we leave him, or he leaves us, or both. Men in this world, however

near their bodies may be together, are yet distant from each other when they have no leading purposes and pursuits in common, no sentiments in common, no common views, and no common sympathies. But they are near spiritually, however wide the space that separates their bodies, when they have common objects of their hearts' pursuit, common views and common enjoyments; when the *jucundum* of the one is the *jucundum* of the other.

The essential of home, then,—that which constitutes its rest,—is its agreeableness, its pleasantness, its comfortableness, its conformity to what we like and what we want; in a word, its *jucundum*,—excuse my using the Latin word, for no one English word, or set of words, can express the meaning so well. What is it that makes one truly religious man in this world, seek the company and association of other truly religious men? Is it not because the desire of his heart to draw nearer to the Lord and to heaven is strengthened, and comes into greater freedom and fulness of action with them? Because similar desires on their part add fulness and intensity to his own? Because his own are rendered more lively and active, and hence more full of enjoyment by the activity of theirs? Thus because their company is agreeable, and their feelings are conformable to his feelings? And what makes the dissolute in this world seek the company of the dissolute? Is it not because their company is more agreeable and pleasant to them, thus because they can live out their love more actively, unrestrained by shame, can act out their dissoluteness in greater fulness and freedom, and thus because their dissolute loves can have more active enjoyment?

The same general law operates in the other world; it operates wherever human beings are, for freedom is an attribute of humanity. Every human being is necessarily always acting out, or striving to act out, his loves. For every human being is as to his inmost or essence the love of something; for what else is a man (or a man's mind, which is the same), but will and understanding? His will is the deepest or inmost; his understanding is only the director, the planner, the contriver, and arranger of his will. And his will

is where his love resides; it is what receives love. So that man as to his inmost or essence is love. He loves something more than all else. And love is active, for it is life. What is it that makes a man active, or makes him strive hard for any object? Is it not because he loves that object? Love is always in the effort to come out into act. It resists restraint, and strives for freedom. It seeks its like, because it can there be free. Men, even in this world, love the company of those that are like themselves; of those that are in similar loves, and would always seek them if they did not fear that their reputation, or their interest, or their worldly standing, might suffer by such association. And if in this external world, surrounded by so many and such various external restraints, we see this tendency so plainly — if in this external world, the things of which enable men to cover up and conceal their low and evil loves,— like still seeks like in spite of the danger of exposure from the company that is kept, what must be the case in that spiritual and living world, moved by the power of a living Sun, all whose influences are living and active in their nature, quickening into activity the wills and understandings of all that are there, the heat exciting their loves to action, and the light animating and vivifying their intellectual powers, bringing out into act all that is within, causing what is hidden to be known and come abroad, and thus where concealment is hopeless, and long deception is impossible?

After what we call death, that is, the putting off the material body, and the man rises in the spiritual world in the full use of all the members and organs of his spiritual body, now no longer covered over by his earthly body, he begins to seek associates with whom he can live as at home. At first he is in a life similar to that which he had in this world,— the life of his external man or his external mind. For in this world there is one set of feelings, and thoughts,—or of loves, desires, views, and purposes,— which are exhibited to the public, a deeper set to bosom friends, and a still deeper set in the secret recesses of his heart which are not known to the man himself, except so far as, by habitual, sincere, and rigorous

self-examination into the things that inwardly delight him, he may make some partial discoveries. At first, then, he moves from one society or community there to another, until at length he finds one apparently in full harmony with himself, and where he feels fully at rest; and this he makes his home.

But it is not his real home, for he is now only in the world of spirits, not in heaven nor in hell. Neither himself, nor the society in which he lives, are as yet in the life of their internals. Still, the influences of that living world, the unceasing activity of spiritual things, the power of the living sun there, are constantly and rapidly developing the things that are within. For, as the power of our natural sun in producing the growth of trees and plants, causes a movement from within outward, so that what is within comes out to the surface, and what is outward passes off, so the power of the spiritual and living sun causes a corresponding but much more active movement in all the things of that world, espepecially in the minds of the spirits that dwell there. The things that are within a man are active in coming forth; his loves seek gratification; his desires are striving to come into act; there is nothing secret that shall not become manifest, neither anything hidden that shall not be known and come abroad. Development is perpetually going on; the unceasing and omnipotent sending forth of life from Him who is Life itself and the Infinite Centre, to the circumference of the universe, causes a movement in every person and thing in that universe from his or its centre to his or its circumference.

The society or community, therefore, which the newly-arrived spirit has selected for his home, himself and every other member of it, is continually in the process of development. And as this goes on, it may be found that those who seemed at first so much alike as to make their home together, are really quite different; and the newly-arrived spirit may begin to feel as if he were not at home, and to experience a longing desire to find a home. He then goes to another society or community and finds his home there. From fur-

ther developments he may again change; and so onward continually, until that which lay concealed in the centre of his heart when he left this world, or that which constituted his inmost, supreme, or ruling love when he died, comes to pervade the whole man, casting off all that is inconsistent with it, making the man one in himself; or until all the exercises of his understanding, all the workings of his intellectual powers come into entire harmony and subserviency to the workings of his ruling love, and thus that love comes forth freely and fully into outward act, constituting all that he thinks, and desires, and does, so that the whole man stands forth as his own ruling love. When in this state he associates himself with those whose ruling loves are similar to his own, and have arrived at the same full development, he changes no more, for he is with his own; their *jucundum* —what they are pleased with and enjoy — is the same; he is in his *jucundum*, and therefore in his eternal home. And all development afterwards only makes him more and more fully and completely the same man.

While the process is going on of developing his ruling love until it comes forth and constitutes the whole man, he remains in the world of spirits, but is continually moving nearer either to heaven or to hell. For although there is not real space or time in the spiritual world, there is the full appearance of both. As the state essentially changes, so does the place or position appear to change; for every place is in reality only some state presented in its outward image. When, therefore, the ruling love has come fully forth, and fills and pervades the whole man, or rather when it is just about to come completely forth and to constitute the entire man, then that man is seen to be actually walking in ways which directly lead upwards to heaven or downwards to hell.

Now the eye of spiritual intelligence will readily see the correspondence of this process. For it is well known in the New Church that all that are saved throughout the entire universe, are in the Lord's sight, who alone can comprehend them all in one view, as one man, one grand finite man, a grand image and likeness of Himself, the Infinite and Divine

Man. Every individual man that is born, who is capable, that is, who can be made willing, to become any part of this grand or greatest man; everyone who will suffer himself to be led by the Lord's commandments, or the Lord's will, instead of his own will, so that in his life and character he can constitute some atom or particle of this Grand Man, whether of nerve, or blood, or flesh, or bone, is saved; because he becomes a living part of this Being, who is called the Bride, the Lamb's wife, and is therefore a partaker, to the fulness of his capacity forever, of the eternal life and blessedness of the Divine Bridegroom and Husband, who is Life and Blessedness itself. But everyone who refuses to deny himself, who chooses to live according to his own inclinations, who chooses to live out his own will or his own loves, cannot possibly form any part of this grand, finite, Being, the Lamb's wife, who receives all her light and life from God Almighty and the Lamb, and in whom there is no diseased part,—no part at all opposing, either in feeling, thought, or action, and therefore necessarily of his own free choice, is cast out into the draught. Thus the spiritual process by which each one arrives at his eternal home; the process through which the spirit of man voluntarily moves onward to the place of his choice, exactly corresponds with the natural process which our food goes through in nourishing our bodies; all that can be turned into nerve, flesh, blood, or bone, is appropriated, each particle going to its own proper place or home, while all else is rejected through the various avenues by which what is innutritious, poisonous, and productive of disease, is cast out.

There is a great difference between those who arrive in the other world, as to the length of the process by which their eternal homes are found. They all, at first, are received by angels with the greatest kindness and gentleness, just as food when it first enters the mouth, is received softly by the lips and tongue. But after this, they meet with other treatment, according to their character, as food is differently treated according to its character. Some pass almost immediately, with but little delay, into either heaven or hell, mov-

ing directly to their home. Some pass through many intermediate changes of state, some more, some fewer; and thus there is more or less of delay, as has been described, and consequently larger or smaller numbers are often collected in the world of spirits, awaiting their judgment; that is, awaiting their assignment to their homes. Here again, the correspondence is perfect with the food of our bodies. For some kinds of food, and some parts of food, the delicious flavors for instance, enter directly into the bodily system, and find their place or home almost immediately, being received, through the high relish of the organs of taste, immediately into the blood, and even into the brain and nerves; and some are immediately rejected on account of their disgusting flavor the moment they enter the mouth; while others require a lively action of the stomach; and still others, the strong and active movements, or agitations, or tortures, of the intestines, in order to separate that which will give nourishment and health, from that which is incapable of becoming living, and can therefore only produce derangement and disease.

But it is revealed to us now, that since the obstructions to the descent of life have been removed by the last judgment, and thus the circulation throughout the Grand Man has become far more healthful and free, no one who now enters the world of spirits is detained there by any more or longer processes or changes of state, than those which correspond with thirty years of our time; so that it can now be said that everyone that leaves this world, arrives at his permanent state, or real and eternal home, within thirty years from his decease. But before the judgment of 1757 this was not so. There were then in the world of spirits large and almost countless multitudes of those that had not found their real home; some of whom had been there for seventeen centuries. The circulation of the Grand Man was obstructed, and spiritual death was threatening. Then the Lord newly arranged the heavens, so as to be able to receive more fully, and to transmit more freely, life from Himself (as described in the spiritual sense of the fourth chapter of the Revelation);

that is, the heavens were arranged so that the angels could receive far more fully the influences of the spiritual sun (which is the life immediately proceeding from the Lord and forming a sphere of unapproachable glory around him), and could be far more perfect mediums of that omnipotent influence to all in the world of spirits. By the power of this sun unspeakably increased there, the good in the world of spirits became separated from the evil; its light penetrating the reins and heart rendered all deception simply impossible, and revealed all things as they were, and its heat acting upon the evil, produced uneasiness amounting to keen torment, and hence the most active desire and endeavor to escape to their own homes of darkness, where its living rays would not be felt, thus making them call upon the mountains and the rocks of that world to fall upon them and hide them from the face of Him that sitteth upon the throne, and from what they perceived and felt as the wrath of the Lamb. While with the good, its light enabled them clearly to distinguish what is good from what is evil, and who were good from who were evil; and its heat produced a much increased love for, and hence increased desire, to reach their homes in heaven. And when the world of spirits became thus cleared, the rays of the spiritual sun reached the earth; opening the Word to men and establishing the New Jerusalem.

And is there anyone who doubts, and in his heart asks, How can those in hell be unhappy, when they are in the place or position that they themselves have chosen? When we come to know and to realize that there is only one life that pervades the universe, and that evil or infernal life is this one life perverted or diseased, we shall hardly ask this question. There is but One who lives of Himself,—one God. Life from him reaches everywhere. The activity of this life is happiness or enjoyment. It has its own, its one mode of action. The laws of its movement, the laws of its action, are the precepts of the Word. Whenever these laws are violated, the action of this life is changed in him who violates them, and becomes abnormal and diseased. And as the normal activity is happiness or enjoyment, so its abnor-

mal or diseased activity is unhappiness and wretchedness within, although there is delight without. The human body when in health has the enjoyment or happiness of health; all its functions — all its movements — are normal and pleasant. But when it violates the laws of health by indulgence and sensual excesses, then its functions — its movements — become abnormal, unpleasant, uncomfortable, and perhaps positively and poignantly painful, and yet there is delight while its sensual lusts are being gratified. To live away from Him who alone is Life, to receive from Him but little, and that most distant, and to have that little perverted and diseased, and to have even that diseased life restrained and prevented from coming into its gratification and delight, as it always is and must be when the spiritual life of others will be injured by its action, surely this cannot be happiness or even comfort of life. Who is there of sane mind and uncorrupted feelings and sentiments that would pronounce a community of thieves, and whoremongers, and cheats, and liars, and robbers, and murderers, a desirable and happy community? And yet there are many societies and communities in hell that are much worse than any we see on earth? Still, as these societies are the choice of the heart of those that dwell there, and are thus the homes of their rest, they are to them better than any others, and far better than none,— far better than to cease to be.

The above facts — the truths which have already been stated — may show us why "the great gulf" between heaven and hell can never be passed, and why "the worm" is said not to die, and "the fire" never to be quenched. For if at the commencement of life, when not at all confirmed in any course of evil, when there were more or fewer truths from the Word in their memories, when there were many good influences and associations around them operating upon them, when there was some power of the spiritual sun and public opinion and law to restrain, they yet chose to live out their own wills, how is it possible for them to choose otherwise, when they are confirmed in the evils they love? and when they are far away from the light and heat of the spirit-

ual sun? when there are no truths present with their regenerating power, but only falsities and insanities favoring and confirming their evil loves? where there is no public opinion other than the voice of their own companions in evil? when there is nothing in their minds anywhere that does not favor their loves, and hold them and keep them in the indulgence of those loves? when, in fine, they are nothing but forms of their own loves?

In recalling what has been said, respecting the process of judgment which every man passes through in the world of spirits, in looking over the steps that have been described, and which we shall all very soon manifestly take in that world in finding our real and lasting home (and even now are taking, though unseen or unnoticed by us), we see rationally that process. We see that thus the rays of the spiritual sun, which are living rays, or the active and all-powerful influence of the life proceeding from the Lord, which is the Divine Truth or that Word by whom all things were made that are made, this proceeding life, or Divine Truth is continually quickening with life and rendering active the desires and purposes of all in the spiritual world, so that they are perpetually coming forth into act and delight, each one showing forth exactly what he really is, seeking out and joining the companions of his choice, so that the good become gathered together into some of the various mansions of the Father's house, and thus separated from the evil who have gathered themselves together in their own place.

The process of judgment — how the Divine Truth judges men — is now capable of being seen as clearly, and understood as rationally, as the developing process or growth of trees in this world caused by our natural sun. We can see the meaning of the Lord's words in John: "He that rejecteth me and receiveth not my words, hath one that judgeth him; the word that I have spoken (that is, the Divine Truth), the same shall judge him at the last day."

We can see rationally how the book of every man's life — that book in which all his secret ends and purposes, his cherished desires, and intentions, and actions, are written —

is developed or is opened by the gentle yet ever-active and omnipotent power of the living sun of the spiritual world, or by the Divine Truth which penetrates the reins and the heart. And we can also see, rationally, that, as the book of any man's life is in agreement with that other Book,—the Book of the Lord's life (for the Lord while in the world lived out the whole Word),—we can see that, as any man's book of life is in harmony with THE Book of Life,—the Book of the Divine Life,—so does he choose his position where that life prevails; he finds his home where the desires, the intentions, and the deeds of that life are in full activity, and he selects as his heart-loved companions and eternal associates, those who, by laying down their hereditary life, have made that life to be their own life instead; those who, through the tribulation of the denial of self, and the giving up their own will, have adopted the Lord's will as their will.

Thus we may have a rational understanding of these most impressive words in the Revelation: "And I saw the dead, small and great, stand before God; and the books were opened; and another Book was opened, which is the Book of Life. And the dead were judged out of those things which were written in the books, according to their works."

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## AN ANSWER.

THE night was curtained with darkness,—
  Fringed deeply with mist and rain,
And I, through the lingering moments,
  Lay clasped in the arms of pain,—
  Close clasped in the arms of pain.

I was tired, *so tired*, with counting
  The wearisome hours go by;
And prayers for release from anguish,
  Went up with a ceaseless cry,—
  The grief of a ceaseless cry.

At last, worn and sad with the conflict,
I prayed just for strength to endure;
That I might not forget in my sorrow,
That our Father's compassion is sure,—
Always unfailing and sure.

And then, though my pain still held me,
O'er my soul crept a comforting peace;
Tender strength sustaining my weakness,
Like a promise of future release,—
From my pain a certain release.

Then sleep, with her garland of poppies,
Laid her soft hand over my eyes;
Sleeping, I woke with my pain all gone,
To my thankful, glad surprise,—
My unspeakably glad surprise.

And thinking it over this morning,
As I lay in a peaceful calm,
This lesson crept close to my inmost soul,
Sweet and true as the words of a psalm,—
As the words of a holy psalm.

We live from the Lord, and our lives, to be true,
Must be one with his inflowing love;
And praying for health, we must first make our souls
Fit temples for life from above,—
For angelic life from above.

Not alone of ourselves, for our Father will help
With the tenderest wisdom and care;
Uprooting the evil, implanting the good,
Till our lives shall be one with our prayer,—
Soul and body make one with our prayer.

"He forgiveth, He healeth," and surely we know
That His promises ever endure;
'Tis only that we must be fit to receive,
To have their fulfilment made sure,—
Their rich, glad fulfilment made sure.

## A FEW MORE HINTS TOUCHING THE CHURCH QUESTION.

I HAVE read with much interest Mr. Ager's article, "On the Nature and Constitution of the Church," in the August number of the MAGAZINE; and I quite agree with the writer in the belief that the New-Church doctrine concerning the Church, when it shall have been clearly ascertained, "will be essentially distinct from the corresponding Old-Church doctrine." And I further think that Mr. Ager has suggested the only true method for ascertaining what the New-Church doctrine on this subject is, and is entitled to the thanks of all his brethren for the important step he has himself taken in that direction,—collecting and classifying the important passages in Swedenborg which have a direct bearing upon the question, and which will help us, therefore, to reach a just conclusion.

Supplementary to Mr. Ager's careful and extensive compilation of passages from the writings, and leading to substantially the same conclusion, I take the liberty of adding a few more paragraphs which seem to throw additional light upon the subject. And I do this the more readily, as our brother seems to invite assistance in the work he has undertaken. "Whatever can be added by others," he says, "it would seem desirable to have added, in order that the whole material from which our conclusions are to be drawn, may be before the Church."

Mr. Ager has cited passages which show conclusively that the Lord's true Church is a purely spiritual organism, in its largest as well as in its smallest form. And since no individual, or collection of individuals, can see and know the internal quality or spiritual state of other people, therefore the Lord's true Church on earth can never exist in a visible or organized form; for it can never be known with certainty who belong to it, and its precise limits, therefore, can never be defined by the wisdom or insight of men. The following

paragraphs, which contain Swedenborg's definition of the New Church, are cited merely as supplemental to those collected by Mr. Ager: —

"By the Holy City, which is also called the Holy Jerusalem, nothing else is meant but the Lord's kingdom in general, or in each individual in particular, who is a subject of that kingdom."—A. C., n. 402.

"The City — the Holy Jerusalem — is the Lord's spiritual kingdom in heaven, and his spiritual Church on earth."—IBID., n. 5922.

"By the New Jerusalem in the Apocalypse is meant the Lord's Church; and his Church is in every one who is in a state of reception of charity and faith from the Lord; for a man is himself a church, and many in whom the Church is, make the Church in general."—IBID., n. 8938.

I am not aware that Swedenborg ever uses the terms "visible church" or "invisible church"; but he often uses other forms of expression which show a clear recognition by him of the distinction commonly understood to be expressed by these terms; that is, a recognition of the distinction between the outward or *nominal*, and the inward or *real* church; or between the body of people commonly called the Church, and that spiritual organism which is the *real* thing, but visible only to Him who looketh on the heart. To cite here but a single passage: —

"They who profess to be of the Church, who are in the affection of truth, and not in the good of truth,— that is, who do not live according to truth,— are much deceived: they are out of the Church, notwithstanding their admission into the congregation of the Church [or the visible body commonly called the Church]. . . . Neither are they of the Church, notwithstanding their being admitted into the congregation of the Church, who are in the affection of good from which no truth springs."—A. C., n. 3963. *See*, also, nos. 3652, 3637, 9088, 10310; A. E., n. 20; A. R., n. 69.

When Swedenborg speaks of the Church as composed of persons, without any qualifying epithet attached, he means the Church (or some portion thereof) in Christendom, or

"the Church where the Lord is acknowledged, and where the Word is," which he often calls "the Church *in specie*." This Church, including all regenerating men and women who profess the Christian religion, is what some call "the specific Church,"—the Church in a peculiar or special sense, as distinguished from "the universal Church," which embraces the good people of all other religions throughout the world as well as the Christian. And although this "Church *in specie*," when viewed in relation to those "who are out of the Church, and have not the Word, and know not the Lord, is like the heart and lungs in man with respect to the other parts of the body," yet there exists in it the same endless variety that there is in the universal Church. There are some who are much nearer the Lord than others; some who are related to others as the head to the extremities, the eye to the foot, the heart to the hand; some who constitute the internal, others the external, of this Church; some who qualify their good by the internal or spiritual sense of the Word, and others by the external or natural sense.

"Wherever there is a church, it must of necessity be both internal and external."—A. C., n. 1083.

"A church, in order to be a church, must be internal and external; for there are some who are in the internal of the Church, and there are others who are in its external; the former are few, but the latter are numerous. Nevertheless, where the internal Church is, the external must be also, for the internal of the Church cannot be separated from its external; and where the external Church is, the internal must be also, but in this case the internal is in obscurity."—A. C., n. 6587.

That Swedenborg, in these and other like passages, is speaking not of the Church universal, but of "the Church *in specie*," or where the Word is, appears evident from his description of those belonging to the internal and external Church respectively.

"The good which innocence vivifies, is internal and external. Internal good appertains to those who are called men of the internal Church, but external good appertains to those who are

men of the external Church. Men of the internal Church are they who have qualified their good by interior truths, such as are those of the internal sense of the Word; but men of the external Church are they who have qualified their good by exterior truths, such as are those of the literal sense of the Word. The men of the internal Church are they who, from the affection of charity, do good to their neighbor; the men of the external Church are they who do good from obedience. . . . They who are of the internal Church are in superior intelligence and wisdom to those who are of the external Church."—A. C., n. 7840.

"They are said to be in simple good, who are in the externals of the Church, and simply believe the Word as to its literal sense, each according to his apprehension, and who live according to those things which they believe, thus who are in good according to its quality from truths."—A. C., n. 6775. *See*, also, n. 8762.

"These three kinds of men constitute the Church: They who are in the good of charity constitute the internal of the Church; they who are in few truths, but still desire to be instructed, that is, who are in the affection of truth from good, constitute the external of the Church; but they who are in the delights of external truth, are the extremes, and make, as it were, the circumference, and close the Church."—A. C., n. 9276.

The first two of the classes here mentioned, as appears from a subsequent portion of this same number,—and possibly some of the third class, also,—belong to "the Church *in specie*." And it would seem, from what Swedenborg says elsewhere, that these persons who constitute "the external Church," who are "in few truths, but yet desire to be instructed," and who qualify their good "by the truths of the literal sense of the Word," make a portion, and by far the largest portion, of the New Church at the present day. Thus he says:—

"'After this I beheld, and lo! a great multitude which no man could number,' signifies all the rest who are not among the above recited [that is, all besides the twelve tribes of Israel, who signify the internal Church], and yet are in the Lord's New Heaven and New Church, being those who compose the lowest heaven and the external Church, whose quality no one knows but the Lord

alone. . . . The Lord's Church is internal and external. They who are meant by the twelve tribes of Israel, are such as constitute his internal Church; but they who are now mentioned [the great multitude], are such as constitute the external Church, and cohere as one with the above recited,—as inferior things with superior. Thus as the body with the head."—A. R., n. 363.

In harmony with the foregoing, is Swedenborg's explanation of "the seven candlesticks," and of the meaning of "the seven churches" in the Apocalypse, which these candlesticks represented.

"'And the seven candlesticks which thou sawest are the seven churches,' signifies the New Church upon earth, which is the New Jerusalem descending from the Lord out of the New Heaven. As seven signifies all, by the seven candlesticks are not meant seven churches, but the Church in the aggregate, which in itself is one, but various according to reception. These varieties may be compared to the various jewels in a king's crown, and to the various members and organs in a perfect body, which yet make a one. . . . Thence it is that the entire New Church is described, as to its various particulars, by the seven churches, in what follows."—A. R., n. 66.

This reveals the endless variety which exists—and which should not be overlooked by the receivers of the heavenly doctrines—in the New Church; which variety, instead of diminishing, actually enhances its perfection; for "all perfection results from the harmonious arrangement of parts that are different." (H. H., n. 56.) And if we look at the faith of these "seven churches," as revealed in the spiritual sense of what is addressed to them, we shall find among them all the dominant forms of religious error which have ever had currency in Christendom. Yet these churches, we must remember, describe or represent the entire New Church as to all its varieties, and this Church *in specie*, too; for Swedenborg says the Apocalypse treats of the "manifestation of the state of those who are in the Church where the Word is." (A. E., n. 351.) We shall find in these churches some "who primarily respect truths of doctrine, and not good of life;"

some "who are in good as to life, but in falsities as to doctrine;" some "who place the all of the Church in good works, and not anything in truths of doctrine;" some "who have not themselves falsified truths, but have given credit to others who have done so;" and some "who are in faith separate from charity." (*See* A. E., n. 112, 163, 195, 227.) Yet, notwithstanding the errors to which they had assented (since these were incorporated in the creeds of the various Christian sects), many in these same churches are described as living the life of charity, and therefore as making an integral part of the New Christian Church. Thus it is said of those who profess "the faith-alone" dogma, that "the greater part of them . . . believe no otherwise than that faith alone is to think about God and salvation, and how they ought to live;" and that "there are very few who thus live from doctrine,"—that is, in accordance with the plain teaching of that doctrine which entirely disregards the life.

And after the consummation of the former Christian Church, and the execution of the Last Judgment, Swedenborg speaks of all Protestant Churches as Christian Churches, and uses language in reference to them which shows that he regarded them in the aggregate as constituting "the Church *in specie*"; all of which seems to be quite in agreement with passages already cited. Thus he says:—

"When I use the phrase, 'the churches in the Christian world,' I mean the Protestant Churches, and not the Popish or Roman Catholic Church, since that is not a Christian Church; for wherever the Church is, the Lord is worshipped, and the Word is read; whereas, among the Roman Catholics, they worship themselves instead of the Lord, forbid the Word to be read by the people, and declare the Pope's decree to be equal, yea, even superior to it."—N. J. D., n. 8.

And this appears to be quite in harmony with what we are taught in other parts of the writings, as in D. P., n. 114, for example, where it is said:—

"In all Christian Churches this doctrine is received: That man,

before he approaches the holy communion, is to examine himself, to see and acknowledge his sins, and to do the work of repentance by abstaining from them and renouncing them because they are from the devil. . . . It is plain from this, that it is the common religion of all the Churches in the Christian world, that a man should examine himself, should see and acknowledge his sins, and afterwards abstain from them; and that otherwise there is no salvation, but damnation. Moreover, this is the Divine truth itself, as is evident from passages in the Word where man is commanded to repent."—D. P., n. 114. *See*, also, A. E., n. 250.

But Swedenborg sometimes says that "the Church is called the Church from doctrine" (A. E. n. 1332); that "when doctrine is not received, there is no Church; for the Church is from doctrine" (IBID., n. 730); that "doctrine from the Word makes the Church" (IBID., n. 786), etc. But ten times as often does he say that charity, love, or life, is what makes both heaven and the Church, for it is the very essence of both.

But there is really no discrepancy in Swedenborg's teachings on this subject. For when he says that "doctrine constitutes the Church," I understand him to be using the term, doctrine, not in the sense in which he often uses it, or in which we are accustomed to use it or hear it used; not as a term descriptive of a complete system of theological beliefs, but as one designating that which is essential to, and fundamental in, the Christian religion,—that which pervades the written Word throughout, and is its very life and soul,—the great and comprehensive doctrine of love to the Lord and the neighbor. Without this doctrine—believed and practised—there can be no church; and according to the measure in which this is believed, understood, and practised, must be the character of the Church. Understanding the term thus, to say that "doctrine makes the Church," and that "the Church is according to doctrine," is the same as saying that "life or love makes the Church," and that "the Church is according to its life or love."

"In general, there is only one doctrine, namely: the doctrine of

charity; for all things appertaining to faith have respect to charity." —A. C., n. 2231.

"The Sacred Scripture throughout is nothing else but the doctrine of love and charity, which also the Lord teaches (MATT. xxii. 35–38)."—A. C., n. 6632.; also nos. 9032, 9841.

And Swedenborg himself has explained the meaning of *doctrine* when employed by him to designate that of the New Jerusalem. Thus in his exposition of the Apocalypse (Chap. xii.), he says: —

"'And she brought forth a male child,' signifies the doctrine of truth which is for the New Church called the New Jerusalem. . . . Howbeit the genuine doctrine of the Church is the doctrine of good, that is, the doctrine of life, which is that of love to the Lord and charity towards the neighbor."—A. E. n. 724.

"This doctrine which is here signified by the male child, is especially the doctrine of love to the Lord and charity towards the neighbor, that is, the doctrine of the good of life."—IBID.

"When there is no longer any good [in the Church], . . . then evils and falsities reign, which hinder the reception of its [the New Jerusalem's] doctrine, which is the doctrine of love to the Lord and charity towards the neighbor, with the truths belonging thereto; and when doctrine [this doctrine, of course] is not received, there is no Church, for the Church is from doctrine."—IBID., n. 730.

And this doctrine which Swedenborg tells us is pre-eminently that of the New Church, is the exact opposite of the faith-alone doctrine which was held and taught by all Protestant Churches of his day. This latter doctrine must, therefore, from its very nature, be in eternal and undisguised hostility to the new doctrine of love to the Lord and the neighbor, and ever ready and anxious to destroy it. Hence the great, red dragon, by which the old doctrine is represented, stood ready to devour the male child as soon as it was born; and persecuted the woman that brought forth that child.

"Hence it may be seen that the dragon persecuting the woman who brought forth the male child, signifies that they who are meant by the dragon, will, from hatred and enmity, reject and calumniate

the Church, which is the New Jerusalem, because it holds the doctrine of life."— A. E., n. 758.

This new "doctrine of life" is in all respects the opposite of the old faith-alone doctrine; yet all who profess this latter doctrine, or who have subscribed a creed or joined a church that teaches it, are not inimical to the new doctrine; but only those whose faith and life are in accordance with the teaching of the old doctrine.

"The greater part of those born in the Churches where the doctrine of faith alone, and of justification thereby, is received, do not know what faith alone is, . . . but think that a life according to the precepts of God in the Word, is what is meant by it. . . . It is of the Lord's Divine Providence that there are but very few who thus live from the doctrine,—that is, of faith alone."— A. E., n. 233. *See*, also, nos. 246, 250; 445, 709, 764, 778, 798, 800; A. C., n. 6256; A. R., n. 634.

These are they (and we cannot doubt but that they are a great multitude) "who are of the Church which is not in truths," yet do not receive "the subtle reasonings of those who are principled in faith separate from charity;" who, although "among dragons, are not dragons," and "are meant by the earth which helped the woman, and swallowed up the stream which the dragon cast out of his mouth." (A. E., n. 764.) They are those spoken of in another number as persons "who, although in the churches where faith alone is acknowledged, do not falsify the Word,— do not separate faith from life, but conjoin them, believing that they make one like affection and thought;" and whose faith, therefore, "is so far spiritual, as they know truths from the Word and live according to them" (A. E., n. 800).

It is hardly worth while to sum up the teaching of the paragraphs cited in this paper, or to state the conclusions to which they seem logically to conduct. The reader can do that for himself. Besides, as the article is intended merely to throw some additional light upon the church question, and after the excellent method adopted by Mr. Ager, it is better to leave it here, without stating our own conclusions.

## UNFERMENTED WINE.

PRESUMING that the MAGAZINE has no desire to uphold representations upon this question which are not correct, I take the liberty of calling attention to the statements contained in an article on unfermented wine in the September number. The writer says: —

"It is exceedingly improbable that, if they ever had any art of preserving the juice of the grape without fermentation, it would have been lost. This in addition to the inherent scientific difficulties of the case."

Now that the ancients had the art of preserving the juice of the grape without fermentation, is beyond question, as I have abundantly shown in my two works on the wine question by the testimony of a number of ancient writers. Solomon clearly recognizes an unfermented wine, — a wine which was certainly totally distinct from the "wine that biteth like a serpent and stingeth like an adder."

Ancient writers have left on record, not only the fact that they preserved the juice of the grape free from fermentation, but they have also described the very methods by which they preserved it; and following out the processes described by such writers, I have myself preserved the juice of the grape, by three of the processes so carefully described by writers, more than eighteen hundred years ago. I hung in a well, about eleven months ago, several bottles of grape juice, two of which still remain there, which have never shown any signs of fermentation. Of this wine, not only myself, but also a number of my friends have drunk. Boiling the wine, as we boil fruits to-day, and then excluding the air by putting it into bottles or casks, has been practised in all ages, and is practised to-day extensively. That there are no "inherent scientific difficulties" in the way of preserving the juice of grapes for years without fermentation, is

well known to every scientific man; yes, to every housewife who has ever canned and preserved any jelly, fruit, or fruit-juice.

In addition to what I have produced in my two works on the Wine Question, I will quote from a recent book on the "Romance of Missions," by Miss Mariah A. West, Missionary of the American Board in Turkey, the following, which will doubtless interest your readers: —

"In the Syrian Church, the oldest in the world, it seems that fermented wine is *not* used for the communion. When the fresh juice of the grape cannot be obtained, raisins are soaked and the juice expressed for the purpose."

It is not that the art of preserving grape-juice free from fermentation has been lost, that causes the confusion upon this question; but the fact that a generic name, which, in the older dictionaries, and especially in the Sacred Scriptures, is recognized as including all kinds of grape-juice or wine, has, in some localities, and among many people, come to be regarded as having simply a specific application to one kind of wine, and that fermented wine. Consequently, if in a locality where no product of the vine is recognized as wine, excepting such as has been fermented, an inquiry has been made for an unfermented wine, no such wine would be known; but if inquiry had been made for the fresh juice of the grape, or for boiled grape-juice, or for grape-juice preserved in casks or bottles in springs or streams of water, the inquirer in the grape-growing regions of Western Asia, would, undoubtedly, have found an abundant supply. But the mistake arose from the fact that neither he, nor those of whom he inquired, recognized unfermented grape-juice as wine. And yet if the inquirer had turned to his English Bible, which has been translated from the languages of the East, he could have read: "Thus saith the Lord, as the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it," etc. (Isaiah lxv. 8.) And again: "The treaders shall tread out no wine in their presses."—Isaiah xvi. 10.

I will close this communication with a few extracts from a recent work by the Rev. J. M. Van Buren, entitled "Gospel Temperance the Law of God":—

"One object of certain scholars is to show from the Hebrew Scriptures that *tirosh* is not wine at all, simply grape-fruit to be eaten. If we had not the Septuagint in Greek, we could not bring this proposition to an unquestionable test standard.

"The great Hebrew scholars, who erected their monument of learning, piety, and fidelity to the Hebrew Scriptures by translating them into Greek, more than two thousand years since, have settled this matter for all the world and for all time. *Tirosh* is there, as we have already said, rendered by *oinos*, the Greek term for wine; they, who lived at the time and used it, knew whether it was a fruit to be eaten or a fluid to be drank. Such mistakes among learned men, looking for authority where there is none, overlooking that which we have, which God in his providence has given us, cause regret and dismay.

"Rome is not our teacher on the Bible Wine Question. Chemists and classical scholars may be ever so learned in science and classical literature, but it is to no purpose here. The only use of such learning is the proof it gives that grape-juice can be preserved fresh and good, even without boiling. The facts that the Jews did preserve it, and did use it fresh from the grapes, and that it was counted one of the principal productions of the country, and that the Jews did call it *wine*, are to be learnt from their own writings. From this source the testimony is complete.

"Roman and Jewish writers are of equal authority in their own countries as to what name they gave to grape-juice. We have referred to several texts in the Septuagint; we will quote a few: GEN. xxvii. 28, 'The fatness of the earth and plenty of corn and wine' (*Siton kai oinon*). GEN. xxvii. 37, 'With corn and wine have I sustained him' (*Sito kai oino*). DEUT. vii. 13, 'The fruit of thy land, thy corn, thy wine, and thine oil' (*Siton sou kai oinon sou*). DEUT. xiv. 23, 'The tithe of thy corn, of thy wine, and of thine oil' (Greek the same). DEUT. xi. 14, (Greek the same). These texts and others show that there was a perfect confidence and agreement among the learned Jews in calling grape-juice wine. *Tirosh*, they here translated *oinos*, was grape-juice, *mustum*, new wine.

"It is plain that in the later Greek of the Septuagint and the New Testament, *oinos* was generic, and *gleukos* specific; in English we have *wine*, generic, and no word specific (unless it may be '*must*'). The authorized version of the Bible translated *tirosh* and *yayin* by the same Saxon word, *wine*, and leaves it to the sense of the reader what kind of wine is meant. They followed the example of the Jewish scholars who translated the Hebrew into Greek, and knew more about this matter than any modern scholars; these were then living languages."

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## THE CASE OF REV. J. M. WHITE.

THE *Lewistown* (Penn.) *Free Press* for Sept. 13, 1883, contains a deeply-interesting account of a case recently tried before the Huntingdon Presbytery. It was that of Rev. J. M. White, of Milroy, a town about seventy-five miles northwesterly from Harrisburg. Mr. White has been the pastor of the Presbyterian Church in Milroy for twenty-five years, and to this good record the evident respect of his brethren is to be added. He seems so fully to have preached the doctrines of the New Church, even tendering the loan of Swedenborg's works to his people, that it is not strange he should be charged with heresy. The charges were mostly of a negative character, alleging, for instance, that Mr. White denied the personality of the Holy Spirit, and were not well sustained; but in the course of the trial Mr. White made no concealment of his positive views, and not only presented a written statement, but addressed the Presbytery at length. There was no accusation as to his character, and he was treated throughout with respect. At the conclusion, by a vote of thirty-four to four, certain of the charges were declared sustained. He then asked leave to withdraw from the Presbytery. This was granted in a friendly resolution, which expressed their confidence in his Christian character and their brotherly affection for him.

When this had been done, another minister, Rev. J. C. Wilhelm, of Petersburg, arose and declared his agreement

with Mr. White, and asked and received leave to withdraw.

Our readers will be glad to read portions of the testimony. A witness said of a sermon by Mr. White,—

"He described the life of Christ from boyhood up, representing him as contending with the evil in every form, and throughout his life; speaking particularly of his contest with the devil during the forty days in the wilderness, and continuing the same contest to his death.

*Q.* "Have you ever heard him speak of the imputation of Christ's righteousness?

*A.* "I very rarely heard him use that word imputation. I recollect hearing him use it in a sermon, that one man could not sin for another, nor could one man be righteous for another. Speaking on that subject, he denied the whole theory of imputation, both of sin and righteousness; that it was utterly wrong to think that so much punishment in the person of Christ could be set over to balance so much sin.

*Q.* "Have you ever had offered you by Mr. White any of the works of Swedenborg? Did he recommend them to you?

*A.* "Yes, sir.

*Q.* "You did not accept the tender?

*A.* "No, Sir."

Mr. White was examined at length, and we find him openly declaring his convictions and putting them often in Scripture language: —

*Q.* "Do you believe in the imputation of Christ's righteousness?

*A.* "I believe that Christ's righteousness has no existence apart from his person, and that, by accepting the person, we accept the righteousness.

*Q.* "Did you ever say there is no wrath in God, and no propitiation necessary?

*A.* "I have said that the wrath of God is not like the evil principles called wrath and enmity in man, but that it represents His oppositeness to sin and to all the dreadful consequences which are sure to fall on every man who goes into sin and lives in it; that the propitiation provided was the outcome of Divine Love, which is God himself. 'Herein is love; not that we loved God,

but that he loved us, and sent his Son to be a propitiation for our sins'; and that the object of that propitiation was not to change God from wrath to love, but to save men from sin and all its dreadful evils.

*Q.* "Did you ever say Christ came into the world merely to combat all evil?

*A.* "No; that was only part of his work.

*Q.* "Did you ever say that all the resurrection that was ever to be, was the rising up of the soul at death, of an inner spiritual man?

*A.* "I believe that man's spiritual nature is a complete and perfect man which rises out of the body at death.

*Q.* "Have your views changed in regard to the resurrection and the atonement within the last twenty-five years?

*A.* "On the subject of the resurrection, yes; on the subject of the atonement I see a thousand things which I did not see twenty-five years ago. On the subject of the Trinity I see more distinctly that the Father, and the Son, and the Holy Ghost, while still different, are *one*, in a way I did not then.

*Q.* "In paying supreme homage to the Lord Jesus Christ, do you worship all the adorable Trinity?

*A.* "'He that honoreth Me honoreth the Father.'

*Q.* "Your answer is yes?

*A.* "Yes; when you worship Christ, you worship God, because the Father is in him and the Holy Spirit from him. 'I am the Way. No man cometh to the Father, but by Me.'"

From Mr. White's statement we take some paragraphs, only wishing that there were space for the whole: —

"The atonement is the work of our Lord Jesus Christ, by which God and man are made at-one, not by any change in the unchangeable nature of God and his law, but by a change in man's state and nature, by which he is brought into harmony with the Divine goodness and righteousness. This was the end of the incarnation, life, death, resurrection, and the glorification of the Lord Jesus. The work he did in his assumed humanity was twofold.

"*First.* Being made in the likeness of sinful flesh, the Lord laid on him the iniquity of us all. This was done not in some fictitious way by reckoning it true when it is not true, but in

most truly laying on him the weight of our iniquities. The sin of the world is not its penal consequences, nor the aggregate of the sinful acts of the world, but is the combined power of moral evil in the universe, as it worked in all evil spirits and all evil men, and was increased by each and all, and filled and overflowed the entire human family. It was this power of sin which first of all made salvation impossible to every son of Adam without a Saviour. God's law and justice required man to return to the order from which he departed, and to remain in sin was eternal death. But who was sufficient for such a work? Adam, in his original righteousness, with all the instincts of his nature in harmony with God's law, went down before the first breath of temptation. But now, man with his perverted nature must meet and resist all forms and degrees of temptation and the combined power of evil; must conquer in every conflict, and, putting his heel upon the head of the serpent, make his way back to God. Physical omnipotence could not help him, because the conflict was wholly moral and internal. God, in his own Divine nature, could not help him, because God could not be tempted, and without moral conflict there could be no moral victory. Yet there was no hope for man but in God, and He laid help upon One who is mighty.

"The God-Man, the Divine and Human nature in one person,—the Divine to sustain the Human, and the Human to meet and combat with sin,—is the Hope of Israel, the Redeemer and Saviour of men. 'For this purpose was the Son of God manifested, that he might destroy the works of the devil.' 'As the children were partakers of flesh and blood, He also himself likewise took part of the same, that through death He might destroy him that had the power of death; that is the devil.' This He did by moral conflicts with the devil, and by obedience to God, 'even unto death.' As He redeemed Israel of old with a strong hand and outstretched arm, so He redeemed his spiritual Israel with the sword of his Divine truth. The Lord Jesus Christ took his place amid the seething corruptions of mankind, and within the sphere of the falsity and malignity of all the powers of darkness, and single handed fought and conquered the combined powers of sin. What he endured in this long conflict, no heart can know, no tongue can tell. He travailed in the greatness of his strength, often in deepest agony of soul, until at last the hour of supreme victory came, and he cried with a loud voice, 'It is finished!' Thus man fought his way back to God, and God redeemed man.

"*Second.* But this was only part of our Lord's work. He offered himself in sacrifice without spot to God. The essential principles of true religion and true worship of God, are, and must be, the same in all worlds and all ages. They are two. The first is faith in God; this includes the hearty acknowledgment of Him as the Source of all existence and all good. The second is submission or obedience to God in all the laws of his Divine government. The forms of worship change with times and place; the essential principles remain the same. Under the Old-Testament dispensation the mode of worship was by types, the shadows of the realities. Of these types, sacrificial offerings especially deserve notice. Every act of worship by sacrifice includes the two essential principles of all true worship. The thank offering was the acknowledgment that all good, which it represented, and of which it formed a part, was from God, and should be used in his service. The trespass offering was the acknowledgment that all forgiving and restoring grace was from God, and that in the reception of this grace, the offender did truly repent and turn to God. The whole burnt offering was the acknowledgment that all sanctifying grace was from God, and that the worshipper in the reception of this grace gave himself up to God in entire self-abandonment and consecration, henceforth to be dead to sin and alive to God.

"The same thing is true of all other sacrificial offerings. Every one represented in some way the two essentials of all true worship, faith and obedience. This was the true significance of all sacrificial worship. But this form, as indeed every form of worship, was liable to corruption. When the people forsook God they came to regard their sacrifices, not as expressions and pledges of faith and obedience, but as a price paid to God to satisfy Him for their indulgence in sin, and to buy Him off from punishing them for their wickedness. They made their religion consist, not in faith and obedience, but offerings, to purchase the favor of Him whom they regarded as altogether a mercenary Deity. This kind of religion still continues to exist in the world. Many instances of it are given in the Word of God, and the Lord often rebuked it. When Saul, King of Israel, disobeyed God, and kept sheep and oxen to sacrifice to the Lord in Gilgal, Samuel was sent to him and said, 'Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold! to obey is better than sacrifices, and to hearken, than the fat of rams.' That is, obedience, the thing promised, is better than formal

promises which were never fulfilled. That this is the true purport of the sacrifice, is evident from the saying of David when he repented of his sin: 'Thou desirest not sacrifice, else would I give it; Thou delightest not in burnt offering. The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, thou wilt not dispise.'

"Because true repentence, or return to obedience to God, is the only true sacrifice in all forms of worship, it is said that the sacrifices of the wicked are an abomination to the Lord. To all such he says, 'Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Wash ye; make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well.' The Levitical sacrifices were also types of Christ. They pointed forward to Him as the great Anti-type in whom they would all be fulfilled. He was both Priest and Sacrifice, and He alone offered the true and perfect sacrifice. He, through the eternal spirit, offered Himself without spot to God. 'Wherefore when He cometh into the world He saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. In burnt offerings and sacrifices for sin thou hast no pleasure. Then said I, Lo! I come (in the volume of the book it is written of me) to do thy will, O God.' This offering of Himself, in spotless obedience, was the true and perfect sacrifice, holy and acceptable to God. When the Levitical sacrifice was slain, and its body placed upon the altar, it was consumed by the holy fire which came down from heaven. This fire was the type, not of Divine anger, but of Divine love. When the Lamb of God, which taketh away the sin of the world, died to sin, and gave himself without spot to God, he was not smitten with the Divine wrath, but was filled with all the fulness of Divine love. Thus he put off in death the infirmities of his assumed Humanity, and rose to be evermore one with God. This is the reconciliation, the atonement, the at-one-ment, made by our Lord Jesus Christ between God and man. Man was created that he might live superior to all forms of evil, and have dominion over all creatures. 'But now we see not yet all things put under him, but we see Jesus who was made a little lower than the angels for the suffering of death, crowned with glory and honor.' The sufferings of Christ were the necessary incidents of his conflict and sacrifice, and are the measure and exponent of the cost to

him of our salvation. But in themselves they are not what the law and justice of God required. The saving element of his work is his victory over evil, and his oneness with God in all the length and breadth of his humanity. The atonement of Christ was not for mere moral effect,— a spectacular exhibition of love to charm men into obedience to God. The incarnation, life, and death of our Lord were, indeed, the grandest display of love ever witnessed or ever possible in the universe. But the evil in man, and to which he was subject, was too deep and mighty to yield to any such influence.

"Nothing but the mighty power of God, taking hold of man's entire nature, could deliver, transform, and save him. This mighty power first wrought in its fulness in our Lord in his life, death, and resurrection, and now through him in as many as receive him. A corrupt nature was formed in the first Adam, and from him transmitted to his seed. A new, redeemed, holy nature was formed and completed in the 'Second Adam,' and from Him is transmitted to his seed. There is no hope, no possibility for any man to die to sin and live to God, except in his receiving a new, redeemed nature from Christ Jesus.

"*In regard to the Resurrection.*— Man's spiritual nature has substance and form, and is an entire man. In this world the spirit, the man, is enswathed in material substance which makes the material body. At death the man rises out of this enswathment and appears in the form of man in the eternal world. I admit the possibility of the resurrection of the material body. Whether it will rise or not is altogether a matter of Divine order and revelation. While I believe the resurrection takes place at death and the man will never return to the material form which was thrown off, I do not desire to disturb the faith of those who look forward with hope and comfort to the resurrection of the material body.

"In holding and teaching these views in the Presbyterian Church, I have not felt that I was doing anything out of character with my place and office, as my object was not to overthrow old beliefs or to teach a new creed, but to get the people to whom I preached to so receive the Lord Jesus and to be so united to him in loving union that they would know in their own experience what it is to be crucified with Christ and raised up with him to walk in newness of life.

"As the Holy Ghost had made me overseer of the Presbyterian Church of Milroy, I felt it to be my duty to remain there and

attend to the work of my office until it was made evident to me that I should leave. For this reason alone I have remained here until the present time. I often thought and prayed, and sometimes consulted with others about having the matter brought before Presbytery, but I never saw my way clear to do it.

"I now feel that the call of Presbytery to answer to these charges is the call of God for me to appear and declare my faith. This I most gladly do. My only regret is that I cannot do it more fully and clearly."

This was certainly a good confession, and we are not surprised that a small minority should have been opposed to Mr. White's withdrawal, nor that a correspondent should print in the same issue a letter, which says:—

"We cannot help questioning when the accusers of the condemned testify to his pure, upright, and honest life, and his constant labors to do good, and when we, who have been taught the doctrines of Presbyterianism from our childhood, fail to find in his written article of faith any trace of heresy, why he should be deposed from his position in the church and branded with heresy. We know at present too little of the Presbytery of Huntingdon and its victim to form a final judgment; but we do know that ever since the days of Abel, who was slain because 'his works were righteous,' good men have suffered for fearlessly doing right and speaking truth. It was the High Priest who was fiercest in his denunciation of the Saviour; and we tremble as looking back through the ages, we see what has been done in the name of religion, praying that God in these latter days would give us a double portion of that love to him, which is manifested by 'our love to the brethren,' and that charity that 'thinketh no evil.'"

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"I KNOW of nothing, among all the deeply-interesting social phenomena of the present day, so stimulating to the best energies of every Christian minister who is worthy of the name, as the half-acknowledged appeals which are now constantly being made for spiritual help by scientific men. The attitude of science towards faith is no longer one of buoyant arrogance."—*G. H. Curteis.*

## SWEDENBORG STUDIES.

### CORRECTION.

An error occurred in the "study," beginning on page 547 of the last issue, and the number 504,000 was written as 50,400.

### AT ONCE NIGHT AND MORNING.

A difficulty has arisen with some because Swedenborg sometimes speaks of the Lord's Advent as bringing to an end the descending trend of humanity and inaugurating the ascending movement, but elsewhere describes the Christian Church as the end of the descending series, the night, the winter and the north, in comparison with those which had preceded. The wealth of illustration found in the Writings is often necessary to our forming an idea of the author's deep meaning, and we grasp at once the illustration, and, by means of it, remember the abstract teaching. Sometimes, however, an illustration is used in more than one connection, and then, forgetting that the doctrine is the only important thing, we are puzzled by an apparent discrepancy, when, apart from the illustration, there is no difficulty. The present case is in point. There is no variation in the teaching as to the mighty change in human affairs produced by the Incarnation, and no variation in the teaching as to the essential character of the Christian Church and the stages of its history; but when, in passages wide apart, the Christian Church is likened sometimes to night, and sometimes to morning, a slight difficulty arises and needs attention.

In the chapter in the "True Christian Religion" on the Consummation of the Age, spoken of in the King James translation of the Word as the "End of the World," Swedenborg speaks of the Christian Church as night. Thus he says, in n. 764:—

"Since the successive states of the Church are described generally and specifically in the Word by the four seasons of the year, which are spring, summer, autumn, and winter, and by the four

periods of the day, which are morning, noon, evening, and night, and since the Church at present in Christendom is night, it follows that the morning, that is, the first of the New Church, is near."

We find here the declaration that the Christian Church was like a night, but notice that it was the Christian Church as it then was which was as it were darkness.

Again he treats of the same aspect of corrupted Christianity when he says:—

"The first, which was the Most Ancient Church, was like morning, spring, and the east; the second, or Ancient, like noon, summer, and the south; the third, like evening, autumn, and the west, and the fourth, like night, winter, and the north."—n. 762.

In considering this somewhat unexpected likening of the Christian Church to what is farthest removed from light and warmth, it is well to note carefully that he means the Church in the position and character it had assumed by gradual decline from its first state. He plainly points this out in the same chapter when he fully treats of the way in which the several Churches looked upon God:—

"The former Churches were not in the truth because the Most Ancient, which was before the Flood, worshipped an invisible God, with whom no conjunction is possible; the Ancient Church, which was after the Flood, did likewise; the Israelitish Church, worshipped Jehovah, who in himself is an invisible God (Exodus xxxiii. 18–23), but it worshipped him under a human form which Jehovah God assumed by means of an angel, wherein he appeared to Moses, Abraham, Sarah, Hagar, Gideon, Joshua, and sometimes to the Prophets, which human form was representative of the Lord who would come; and since this was representative, therefore everything of that Church became representative. It is known that the sacrifices and other parts of their worship represented the Lord who would come, and that they were abrogated when he came. But the fourth church, called Christian, did, indeed, with mouth acknowledge God as one, but in three persons, each of which singly and by himself was God, and thus it acknowledged a Trinity divided, and not united in one person. Hence there

clung to the mind the idea of three Gods, although to the lips the sound of one God. Moreover, the doctors of the Church taught, from their own doctrine which they framed after the Nicene Council, that one must believe in God the Father, God the Son, and God the Holy Spirit, all invisible, because existing in like Divine essence before the creation (though, as said above, no conjunction is possible with an invisible God), not knowing as yet that the one God, the Invisible, came into the world and assumed the human, not only to redeem men, but to be made visible and so capable of conjunction."—n. 786.

And thus it appears that the Christian Church, after a brief brightness went down into darkness, and counted as night, and winter, and the north, in comparison with its predecessors. In n. 761, and many passages, we find the expression as to night applied to the "last time of the Christian Church." It is there said to be "the night in which the former Churches terminated."

All this being plain, we can deal quickly with the idea that Christianity was a step upward. That it was such indeed we read in various passages, for instance in n. 641, of the "Apocalypse Explained":—

"The Church from most ancient times even to the end of the Jewish Church, increased as man is conceived, born and developed in youth, and is then instructed and disciplined; but the successive states of the Church after the end of the Jewish, or from the Lord's time down to the present day, were as man increases in intelligence and wisdom, or is regenerated; wherefore the interiors of the Word, the Church and worship were revealed by the Lord when in the world, and were things still more interior; and, so far as interiors are revealed, a man may become wiser; for the more interior he becomes the wiser he is, and the wiser he becomes the more interior he is."

This passage apparently controverts the others, but in reality it only adds to them an important consideration. Through morning, noon, evening, and night, the day proceeds, through the seasons the world moves on, and through all the changes, even the decline, of the Church, the purpose

of the Lord was not checked. Tennyson puts the same thought into his noble lines,—

> "Yet I doubt not through the ages one increasing purpose runs,
> And the thoughts of men are widened with the process of the suns."

In other times Swedenborg says (A. C., n. 10134) that all before the Lord's coming was like night, and his coming like the morning. This evening and morning, this day has repeated itself in every Church in its turn, in every stage of the preceding Churches, and in the experiences of the individual. Now the morning ariseth "without clouds," now "the sun shall no more go down," now the light is "an everlasting light." In comparison with that which will fulfil the promises of our Lord, all before was darkness and chill; but at the same time it is but the fulfilment of what he came to do, and thus his coming may be called the turning point; and men do right to date their year from that event, though they must reckon utter night in the Christianity of the "dark ages."

TRANSLATION OF H. H. n. 5.

In "Heaven and Hell," n. 5, we read:—

"That the Lord is the God of heaven, they who are of the Church cannot doubt; for he himself taught that *all things of the Father are his* (MATT. xi. 27; JOHN xvi. 15, xvii. 2), and that *all power is given to him in heaven and on earth* (MATT. xxviii. 18). He says *in heaven and on earth*, since he who rules heaven rules also the earth, for the one depends on the other."

The Latin continues,—

"Regere Cœlum et Terram, est recipere ab Ipso omne bonum quod amoris, et omne verum quod fidei, ita omnem intelligentiam et sapientiam, et sic omnem felicitatem; in summa, vitam æternam."

The Boston translation renders it thus:—

"To rule heaven and earth is to receive from Him all the good which is of love, etc."

So also several other translations, and they adhere closely to the Latin, leaving, however, the meaning liable to misconstruction,—a misconstruction, as we regard it, which we find adopted and clearly expressed in yet another translation, as follows:—

"One rules heaven and earth when he receives from the Lord everything good which is of love, etc."

This seems to us to mistake the author's meaning, which we understand to be that the Lord's ruling heaven and earth is man's receiving from Him every good which is of love, etc. It must be admitted that the Latin is slightly elliptical as regards the implied subjects of ruling and receiving, which, in our view, are not the same. We should translate thus:—

"To rule heaven and earth is, that from Him is received [or, that man receives from Him], all good which is of love, and all truth which is of faith. Thus all intelligence and wisdom, and so all happiness,—in sum, life eternal."

### "CHARITY" IN A NEW TRANSLATION.

THE new translation of the "Doctrine of the New Jerusalem concerning Charity," made by Rev. S. M. Warren, and published by the Tract and Publication Society of Philadelphia, has many marks of the translator's skill. Rather more free than some, he never lets the meaning of the author be obscured by the literalness of the translation. The work in its present form is likely to be widely used, and is a very appropriate basis for class instruction. To general expressions of approval we would add a query in regard to the retention of the Latin word *proprium* which seems as well represented by the English word "selfhood," as we could expect. Mr. Warren's translation of the frequent *cognoscit et scit* by "he takes cognizance of and knows," is perhaps unique among Swedenborg's translators. We understand him thus to take the allowable liberty of transposing the words. The old translation was, "know and perceive." *Cognoscit et scit* being equivalent together to our word

"knows," when predicated of rational beings and immaterial objects, we should be inclined to say simply, "In so far as one knows what sins are, he can see them in himself, confess them before the Lord, and repent of them," adding if necessary a note. We also find *patria* rendered by "native country," but with Americans it would seem clearer to say simply "country." Once we find "our wives, our children," and so forth (n. 124); a translation of the unqualified nouns which reminds us that the unmarried author would hardly have written so. There seems to be one or two little omissions,—of a few words at end of n. 46, again near the beginning of n. 85, and of a portion of the ninth head in the order at the close,—but they in no way affect the sense. Occasionally we should prefer the imperative rendering of the future indicative, as in "he must not [for will not] think of what he does, but of what he desires to do," (n. 3); "the neighbor which a man must [for will] love from charity" (n. 32). A printer's error we notice in "divisions" for "diversions," in the heading of the eleventh section.

These little imperfections, if they be such, permit us to suggest again that, with the very best translating agent, there should be also an editorial or supervising committee, not for the purpose of controlling the translator, but to strengthen his hands and perfect his work.

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## A WISH.

My thoughts flow on in idle ways,
As streams that widen out like bays,
To linger by the fragrant shores,
Where nodding blossoms deck the moors.

So flow my thoughts in idle ways.
O, make it, Lord, that to Thy praise
Their deeper current sets to Thee,—
Sets swift, and strong, and true to Thee,
The boundless, everlasting sea!

## BOOK NOTICES.

THE FREEDOM OF FAITH. By THEODORE T. MUNGER. Boston: Houghton, Mifflin & Co. 1883. pp. 397.

THE "new movement" speaks to the New-Churchman words which cause him to "hope and quietly wait." The doubtfulness of the age may have reached its limit. The tide of negation which has for fifty years invaded the Church, sweeping away the weak barriers of medieval faith, and assailing the very rock of truth, has engulfed a countless number among the laity, and thousands among the clergy. The so-called liberals who have retained a positive foothold above mere moral science, and philosophic morality, are few. The same influence has largely affected the Calvinistic clergy, and has so affected the denominations that open deniers of the inspiration of the Word, cannot be tried for heresy. There has seemed to be no choice between open infidelity, generally coupled with cessation of ministerial work on the one hand, and Rome on the other. The few who had found the secret of the Holy Word, and had learned the teachings of a rational faith, which had naught to fear from natural science nor critical research, have looked with anxiety upon the tumult, encouraged by the promises of God to look beyond the signs of the times.

To such as wait hopefully for the event, nothing is more pleasant than to hear from the midst of the conflict such brave words as Mulford, and Whiton, and Munger send forth to their foes, who indeed are in part of their own household. They do not rise far beyond the rest in strength of thought, but they reverently battle for freedom to think and speak, and an increasing multitude calls them leaders.

Mr. Munger's "Freedom of Faith" is a volume of not remarkable sermons,—unless we note their unusual clearness and calmness, preceded by an essay entitled "The New Theology." To the well-worn cry of derision that the new movement is merely negative, deals in obscurities, and gives no footing, he tries to reply, and though, as would be expected, he can more easily say what is no longer believed, than he can go into particulars as to what is believed, he has written a strong essay.

He fairly states the situation when he says that the new movement is a renaissance,—

"For the conceptions of Christian doctrine that are now floating in the minds of men, with promise of crystallizing into form, are not of recent origin; they prevailed in the first centuries of the Church, while the stream ran clear from the near fountain, and they have appeared all along in individual minds and schools, as the higher peaks of a mountain-range catch the sunshine, while the base is enveloped in mist and shadow,— not many and often far separate, but enough to show the trend and to bear witness to the light."

And again he says:—

"It can scarcely be called more than a movement, an advance to meet the unfolding revelation of God. It is not an organization, it is little aggressive, it does not herald itself with any lo here, or lo there, it does not crowd itself upon the thought of the age, it is not keyed to such methods. It has no word of contempt for those who linger in ways it has ceased to walk in, it has no sympathy for those who have forsaken the one way. . . . It makes no haste, it seeks no revolution."

As to its prominent features, we find summary statements both positive and negative; and both in the essay and in the sermons there are declarations which show how far the movement has already travelled from the old ground. Thus as to the reasonableness of the new theology, Mr. Munger says:—

"The fault of the theology now passing, is that it insists on a presentation of doctrines in such a way as perpetually to challenge the reason. By a logic of its own — a logic created for its own ends, and not a logic drawn from the depth and breadth of human life — it frets and antagonizes the fundamental action of human nature."

Again he says:—

"The doctrines of divine sovereignty, of total depravity, and of the atonement, are shot through with colors from the corruption of Roman society, from the Roman sense of authority and the Roman forms of justice. But Rome passes and the Bible endures."

Perhaps the strongest word of condemnation of existing errors is,—

"The Church sprang up about the revealing person of Christ; love to him was the bond that held it together; and so it continued to be till the image of Christ grew dim, and the Master was buried first beneath his Church, and then under formal renderings of his truth, and to-day Christendom puts its churches and its theologies before its Lord."

The positive views which Mr. Munger holds, in respect to the leading doctrines, are stated with freedom, but without that exactness which would represent a distinctly discerned system. He is

not a Trinitarian. He is in no sense a supporter of salvation by faith alone. Predestination and its kindred he wholly rejects, but we can draw little that is very positive, except as to the subjects of Death and Resurrection. Here he holds "that the resurrection is from the dead and not from the grave; that it takes place at death; that it is general in the sense of universal; that the spiritual body, or the basis of the spiritual body, already exists, and that this is the body which is raised up." He adds,—

"A disembodied state, or a state of torpid existence between death and some far-off day of resurrection, an under world where the soul waits for the reanimation of its body; these are old-world notions that survive only through chance contact with the Christian system. Christ did not teach them; his ascension was one illustrative denial of them."

We make these extracts in the hope of inducing our readers carefully to investigate the position of those whom Mr. Munger represents, rather than with the view to making them fully acquainted with his faith. His reverent freedom no one can doubt, and the prospect for the increase of that freedom is fair. To the question, Does the "New Theology" look to the Lord or from him? we can only answer that it seems to us indeed a renaissance,—a return toward the high enlightenment of early Christianity from which still further advance may be expected, till all things shall be made new.

Old Testament Revision. By Alexander Roberts, D.D. New York: Charles Scribner's Sons. 1883. pp. 280.

Dr. Roberts has wisely anticipated the demand for information, which the appearance of the revised Old Testament will create, by publishing a hand-book, containing answers to the questions likely to be raised. His book gives nearly no news to Biblical scholars, and is not intended for them. It is full of instruction for the general Bible reader, and puts all it says into orderly arrangement. "It is specially meant," he says, "for those who, without being professed scholars or theologians, are intelligent students of the Bible, and wish to become acquainted with all that may, without the use of erudite or technical language, be told them in connection with it." Dr. Roberts considers in their chapters, the contents of the Old Testament, the authorship and date of the Pentateuch, some corrections which will be made in the revised version, the prophets, the hagiographa, the apocryphal books, the history of the text of the Old Testament, the Septuagint, the Talmud, and the English

versions. In one chapter he considers whether our Lord used in his teachings the Hebrew, Aramaic, or Greek languages, and reaches the conclusion, upon apparently fair grounds, that Greek was the language used generally with some exceptions in Aramaic. On the point that our Lord read from the Septuagint Greek, and not from the Hebrew, we think Dr. Roberts's argument not complete, and hope that this important point will be carefully studied.

While he avoids the destructive criticism of Robertson Smith, Dr. Roberts does not always clear himself from the fault of taking conjecture for proof, as when he says that the passage GEN. xii. 6, and xiii. 7, "And the Canaanite and the Perizzite dwelled then in the land," should at once be granted to have been a marginal note which has slipped into the text. Here, and in similar cases, it seems to us that the doctor has taken the first long step with Robertson Smith, by substituting for a verdict from evidence, his own guess.

Among the suggestions of what the revision will do, we learn with pleasure that it will say "oak" or "oak-grove," instead of "plain" of Moreh; that it will print with a capital the title "the South"; that it will not say "groves" when images or carved trees are meant, and that in other cases it will make the meaning more clear.

The doctor hopes that the revised Old Testament "will not be marked by that amount of minute and really needless change which is one of the greatest weaknesses of the revised New Testament,"—a wish in which many of our readers will fully concur.

POEMS. By JONES VERY. With an Introductory Memoir by WILLIAM P. ANDREWS. Boston: Houghton, Mifflin & Co. 1883. pp. 146.

A VOLUME of poems which appeal especially to the New-Churchman, is an uncommon thing. Yet here we have in exquisite form a little book full of poetry which approaches that which is to be when Nature shall be read in her spirit. Some critic has called Mr. Very a poetical Swedenborg. He was not that. His perceptions of the meaning of things was not very clear. He was as much of a pantheist as Emerson, and his exaltation of spirit unfitted him for years for practical duty; indeed, as we learn from the excellent memoir, Mr. Very was so little like Swedenborg, who attended closely to his duties as a statesman

while writing his spiritual treatises, that he spent some time at an insane asylum; but he was purely poetic in his thought, and produced pieces (mainly sonnets) of lasting value.

We would quote a sweet little thing entitled Forevermore: —

"A sad refrain I heard, from poet sad,
Which on my soul with deadening weight did fall;
But quick another word, which made me glad,
Did from the heavens above me seem to call.
The first was Nevermore; which, like a knell,
Struck on my ear with dull, funereal sound;
The last was Evermore; which, like a bell,
In waves of music filled the air around.
Forevermore with loved and lost to be,
No more to suffer change, nor grief, nor pain;
From partings sad to be forever free,—
Such was that sweet bell's music,—its refrain
Blended with voices from the heavenly shore,
Each whispering to my heart, Forevermore."

TOPICS OF THE TIME. No. 3. Studies in Literature. New York: G. P. Putnam's Sons. 1883. pp. 267.

SIX essays make up an interesting volume well worth its publication in this neat form. "American Literature in England," "Hamlet, a new Reading," "The Humorous in Literature" "The Bollandists," "Isaiah of Jerusalem," and "The Unknown Public," are the titles of the essays, which are reprinted from the English reviews. In "Isaiah of Jerusalem," Matthew Arnold has something to say about the expected revised version of the Old Testament, pleading for few changes to be made only on the ground of necessity. He believes the revision of the New Testament was too nicely exact to retain the force of the King James version. In respect to the use of the name Jehovah or Jahve for Lord, he says that "it is undoubtedly inadmissible, in a version intended not to be scanned by students, but to be enjoyed by the mass of readers." He says that they have "a mythological sound,"—a remark in which we do not find an expression of our feeling when the name Jehovah is reverently read.

THE STORY OF IDA. By FRANCESCA. New York: John Wiley & Sons. 1883. pp. 94.

MR. RUSKIN was so touched by the portrait of a young Italian girl, and so moved by the story of her short life, told by her nearest friend, that he has brought the picture and the story together

in a book which no one should leave unread. Francesca, an artist and a lady of wealth, found in Ida, a poor girl of Florence, first a valued subject, and then a friend of whose sweet qualities and touching illness she has given a serene and affecting account. It is a story which gently stirs deep thought, and which few could read without emotion. Mr. Ruskin's list of his dignities on the title-page, his preface and interjected comments, suffice by contrast to bring out the depths of thoughtfulness in the two friends, Ida and Francesca.

The Cheap Edition of Heaven and Hell.

At last the clamorers for a cheap edition, and we have been among them, must be satisfied. A neat little volume, five inches by three and a half, is offered at ten cents, fifteen cents by mail. The print is such as to require a good light, and the paper is sufficiently good. For general distribution this edition, of which ten thousand copies have been struck off, is precisely what is needed, except that it lacks an index. The exterior appearance is excellent. We are very glad to notice that the translation has been revised, and learn that it was done by Mr. Benjamin Worcester, who was granted only sufficient time to make rapid work. We see that certain changes have been made with the result of producing better English, and of lessening that crudeness which marked, through conscientiousness, the work of the early translators. The little *de*, which was tediously rendered by "concerning," now becomes "of" or "about." "Ultimate," as an adjective, becomes "lowest." "Science" becomes "knowledge." *Proprium* becomes "selfhood." "Celestial" in its general sense is now "heavenly." "Terrestrial," "aspect," and "concupiscence," become respectively "earthly," "look," and "lust." Preachers are not "constituted," but "appointed." "Appertaining to man," is simply "man's." We give, from n. 337, an instance of Mr. Worcester's skill.

Old rendering: —

"Once it was also given me to see infants with their tutoresses, together with virgins, in a paradisiacal garden, beautifully adorned, not so much with trees, as with laurel espaliers, and thus porticos, with paths conducting towards the interior parts."

Revision: —

"Once it was also given to me to see infants with their attendants, in company with maidens, in a paradisal garden most beautifully adorned, not so much with trees, as with laurel arbors and covered walks, and with paths leading inwards."

## THE NEW CHURCH.

*New-Church Teachings assailed as Impure.*

We have been much interested not only in the recent attacks upon Swedenborg's teaching in regard to the lesser violations of order in the relations of the sexes, but also in the manner in which our people have borne the discipline. The papers which have appeared in the New York *Observer*, the Philadelphia *Presbyterian Journal*, the Boston *Zion's Herald*, and elsewhere, including the widely-known accusation of Rev. Joseph Cook, that our people were more pure than their doctrine, have doubtless been due to the gentle aggressiveness of the New Church in rapidly distributing the works of Swedenborg to libraries and clergymen. This, of course, encourages counter movements, and the only wonder is that there are no more of them, since the spread of New-Church truth is persistent, and ministers everywhere are obliged to choose between sweeping back the tide, and letting it rise. The change of thought in regard to the other world, with the general eagerness to obtain a knowledge of our views in respect to it, and the readiness of acceptance on the part of the afflicted, must be very annoying to a clergyman who believes, with poor Martha, that the dead await a distant resurrection. The movement in favor of the spiritual interpretation of the prophecies as to the Second Coming, must be trying to an ecclesiastical leader who regards as foolish this manner of interpretation, though fully vindicated by our Lord in all the events of his first advent. The whole trend toward a "new theology" from Bushnell down, is felt by some to be a part of the same drift, as many have declared. When to this discomforting appearance of persistent strength in the doctrines of the New Church, is added a constant tender of books to the already annoyed, the temptation to use dynamite is very great. These ministers may not analyze their feelings, but they cannot be unconscious of the idea that, in making assault upon our doctrines, they are acting in self-defence, and are indeed only replying to what they believe to be attacks on our part, not to be dreaded from their strength, but from their persistence.

In making such return of fire as Dr. Crosby and others have lately done, they have selected but one point of attack,—a place

which they do not expect our people to defend. It is, of course, the teaching, which they regard as much too merciful, as to the sins against marriage. Forgetting our Lord's words, "Neither do I condemn thee," or perhaps casting them aside as unauthentic; certainly forgetting John's saying, "There is a sin unto death, and there is a sin not unto death," they openly charge, as we understand them, that any distinctions as to the degrees of evil involved in impure acts are irrational and incapable of defence. They also touch, with special sharpness, on what is said by Swedenborg in very few words as to the dangers arising from utter continence with some temperaments in countries where early marriages cannot be made, or in cases where marriages have been broken, not noting how carefully Swedenborg, in treating of such and similar cases, defends always the inviolable sanctity of wives and virgins.

These attacks are not always met by our people so calmly as we would wish, and thus they are not fully answered. Denials of a vague character are insufficient; counter accusations are insufficient; declarations that the Holy Word is likewise open to censure is insufficient. If the time has really come when the subject can be fully treated in print, we should not have the slightest hesitation in discussing it with sole aim to use, that is, to ascertaining what is the most reasonable and merciful way of dealing with cases arising within every one's observation. We do not feel that a public print is as yet so well fitted for such a discussion as a selected company of thoughtful men and women, but the time may come soon, and we await it cheerfully.

Happily no one charges the least evasion of purity upon our people. Happily if the tree be corrupt, the fruit is not. Inevitably, sooner or later, the tree will be judged by its fruit, and Dr. Crosby, and Mr. Cook, and the rest, will remember that it is written, "Do men gather grapes of thorns, or figs of thistles?"

The world is slowly and surely learning, as to the teaching of Swedenborg in respect to marriage, that the standard has never been held higher by mortal man. He wrote what the angels of heaven testified of it. How many good people speak of the deep and uplifting impressions made by the book on "Conjugial Love!" We turn to the last page of a copy once owned by a saintly woman, wife, and mother, and read, "I have read this book attentively, and, I trust, with great benefit. It has opened life to me in a new

way. My prayer has been, may I be pure and true internally, and so live as to participate in the heavenly joys that flow from a divine marriage."

There is surely no need of dwelling upon the transcendent doctrine which distinguishes the New Church in this respect, but we feel like quoting a single declaration made near the beginning of the work on "Conjugial Love."

"This love, considered in its origin and correspondence, is heavenly, spiritual, holy, pure, and clean, above every love which is with the angels of heaven and the men of the Church, and these attributes cannot be given except to those who are conjoined to the Lord, and from the Lord consociated with the angels of heaven; for these shun extra-conjugial loves, which are conjunctions with others than their own consorts, as the loss of the soul and the lakes of hell; and in proportion as a consort shuns such conjunction, even as to lusts of the will and purposes therefrom, so far love truly conjugial is purified with them, and becomes successively spiritual, first while they live on earth, and afterwards in heaven."—C. L., n. 71.

If one wants a phrase which he can remember when his own heart rebels against purity, or when he hears Swedenborg maligned, let him find one in the "True Christian Religion," n. 313, "merely to lust is to commit adultery."

Our duty in respect to these accusations is two-fold: first, to maintain a spotless purity by aiming in life as high as the doctrine of the Holy Word which is unfolded in the works of Swedenborg, and thus to afford the best possible defence against such assaults; and secondly, to make use of every opportunity which may be given apart from excitement and strife to exhibit, in the holy height of their ascent and the mercifulness of their downward reach, the undoubtful teachings of Swedenborg.

*Note xii.*

In our review of Benjamin Worcester's "Life and Mission of Emanuel Swedenborg," we suggested that there was in mind a disposition to criticise his twelfth note. But though the more we consider it, the more do we realize how deeply its contents have been pondered by the author, yet we are unable fully to agree with him, and will italicize a line in order to call attention to it. The first portion of the note, is,—

"Whatever help is given us to know our Lord, is given us from him; and it is a matter of indifference, relatively, whether or not we know through whom it comes. But those who know that their light has come through Swedenborg, have a certain

duty and responsibility. Recognizing their faith as given through him, they recognize him as Divinely commissioned to instruct them; they recognize his teachings as not his, but their Lord's; and they acknowledge the Lord as the source of all the light that shines in their minds. It then behooves them, first, to let their light so shine in their works that men may be led to its source; second, to preserve, and study, and publish to the world the teachings which have been entrusted to them. Led by this duty, those who have become convinced of the reality of Swedenborg's mission have for the most part felt called upon to associate in church fellowship with others of the same conviction, *although no instruction of this kind was left by their great teacher*, and though many most sincere receivers of his teachings have construed their duty otherwise, and have remained in their first church connection. This is a practical question of use, which everyone may decide for himself."

As we read Swedenborg, we understand that while he, a layman, did not concern himself with ecclesiastical details, he fully contemplated a separation between those who received the doctrines of the New Jerusalem, and those who did not. We read in n. 813 of the "Apocalypse Revealed," "By 'the wife hath made herself ready,' is signified that they who would be of that New Church of the Lord, are to be collected, inaugurated, and instructed." We read in the "Summary Exposition of the Doctrine of the New Church," that the "faith of the New Church could not be together with that of the former Church, for they did not agree in one third, nor even in a tenth part"; and this is a declaration which can scarcely be overlooked, or variously interpreted. If Methodism could not abide in the English Church, if the doctrines of the Independents forced them to go to Leyden and to Plymouth, what must an intelligent man have expected in the case of a new movement every step of which would take its followers in a direction precisely opposite to that pursued by previously-existing bodies? Swedenborg must have foreseen, when he wrote the "Summary Exposition," that one of two things would happen: either the new would, by a peaceful revolution, supersede the old, or there would be separation. And the experience of his own friends, Drs. Beyer and Rosen, as well as his own experience, showed him what the result would be.

Separation does not imply the least unfriendliness. It only implies acceptance of new light which points the way to new life. It must take place gently, without thought of rivalry or contention, but it must take place. We have, Swedenborg had, the example of our Lord himself, who instituted a new community that it might bring into effect a new life.

Again we would quote, italicising a few words:—

"Meanwhile, as under the influence of the new heaven and by the permeation of the teachings of the New Church on earth, the preaching in all the Churches is rapidly losing its former error and approaching nearer and nearer to the doctrine revealed through Swedenborg, the distinction between what is taught in the professed New Church and what is taught in other Churches, *is growing every day less apparent*. It is becoming a question to the children of the New Church, What is the difference? And of what consequence is it what Church we belong to? A full appreciation of the duty and responsibility we have just stated answers these questions. It must be the permanent distinction between Churches in which the revelations made through Swedenborg are acknowledged, and those in which they are not, that in the one the light by which the Sacred Scriptures are unfolded is known to be given from heaven, and in the other it may be supposed to come from the intelligence of men. Nor is this distinction an intellectual one only. Whoever appreciates the sweet, and not pangless, heart-change by which Swedenborg was led to see all the light that came to him as from the Lord alone, cannot fail to recognize the deep, interior regeneration effected by such acknowledgment."

We will only say in regard to the words in italics, that we will not oppose our observation as a forcible argument, but that we regard the expression as too strong. Accustomed to read an exchange list, sufficiently long to give some means of concluding on this point a judgment which we are inclined to persist in, we must say that there exists in our view so wide a difference that the expression of the note struck us, and still strikes us, as too strong.

### *A Word in Defence of the Truth.*

Dr. Tafel, of London, in a little pamphlet having the above title, has replied to the pamphlets of Messrs. Broadfield, Robinson, and Sutton. We extract a few sentences which will be of interest apart from their connection with the present issue:—

"It is true, then, that Swedenborg wrote the words of his writings with the full use of his freedom and rationality; but, while writing them, these faculties with him were in the condition in which they are with the angels of heaven, so that instead of being a hindrance to his inspiration, the Lord's presence with him in these faculties enabled him to co-operate with the Lord in clothing His Divine revelation with appropriate natural words.

"But as Swedenborg, in expressing the internal revelation which he received from the Lord by the words of his natural language, was not debarred of the use of his freedom and rationality, he could express that revelation by a variety of ways, and sometimes he chose one way and sometimes another, and sometimes he crossed out what he had previously written. But this is not what is commonly understood by verbal inspiration. The words which the prophets wrote were

correspondences, and thus the very words with them were breathed into them; and, therefore, their revelation was verbally inspired. But such was not the case with Swedenborg, and I have never maintained that it was."

### *Foreign Work.*

In the report of proceedings of the Swedenborg Society, British and Foreign, we notice, as of special interest, a few points of foreign work: —

*South Africa.* Mr. Ford, of Pretoria, is distributing the "True Christian Religion," and has placed one hundred copies with as many ministers.

*Barbadoes.* A native visiting London applied for some of the works which were given him with annotated catalogues which he wished to distribute at home.

*Ceylon.* A gentleman has procured the donation of thirty-two volumes to the Columbo Library, and promises to call the attention of the public to the gift.

*India.* The decease of Rao Bahadoor Dadoba Pandurung has brought to an end for the present the translation of the works, but the Swedenborg Society hopes that a successor to him would be found.

*Japan.* Forty-one volumes have been presented to the University of Tokio. Their receipt was thankfully acknowledged by the President.

*Nassau*, one of the West India Islands has received a donation, and likewise the Napier Athenæum at Hawkes Bay, New Zealand.

The year has not been one of marked importance in the Society's history, but it has not been idle by any means. It has received from the estate of the Rev. A. Clissold $20,000, and from other sources some $3,000.

### *What One Man has Done.*

Professor Scocia, of Italy, makes a modest report of a good year's work. Besides conducting his periodical "La Nuova Epoca," he has published a series of tracts for free distribution, a biography of Swedenborg containing two hundred pages, and an alphabetical list of the one hundred and ninety-eight public libraries which had been supplied by him with copies of his twenty publications. This was his special work, and did not interfere with his printing in Italian the second volume of the "True Christian Religion," and revising his translation of two

other works. He is about publishing a Catechism. Need we add that he needs assistance? Funds should be sent at once by way of E. H. Swinney, 20 Cooper Union, New York City, or A. E. Cerqua, P. O. Box 1471, New York City.

### *The English Conference.*

From various accounts of the late general meeting of our English and Scotch brethren, we gather that the business was attended to with thoroughness. The principal discussion arose over a resolution defining the position of the members as to their regard for the works of Swedenborg,—a point which had arisen in the Manchester Society. The time thus spent may have been needed for this use, but at this distance the subject seems less important than measures of practical utility. There are times, however, when a discussion which simply brings all to a better mutual understanding is as useful as anything.

There was some hesitation felt about continuing the publication of the monthly *New-Church Magazine*. It seems to occupy nearly the same ground with the weekly *Morning Light*, so that they are, in a degree, rivals. If the Magazine could be somewhat changed, giving up the news field, and taking a wholly different one, its vitality might be strengthened. Should the discontinuance of it by the Conference lead to its re-establishment on an independent basis, it would lose nothing by the change, for it would be likely to gain vivacity and energy. With the record which it has in that noble series of the "Intellectual Repository," it surely cannot come to an end, though it may need to take new ground and a new start.

The "meeting to celebrate the centenary of the existence of public worship in connection with the New Church" was very successful. About sixteen hundred were present. Many speeches were made. Mr. Giles was received with prolonged cheering, the whole audience rising to their feet.

### *Fairness of a Boston Newspaper.*

A rude little attack on the New Church in England was made by the *London Times* at the time of the meeting of Conference, and was copied by the New York *Evening Post*. The *Boston Daily Advertiser*, in an editorial of half a column, strongly expressed its dissent, and gave a fairly correct account of Swedenborg and the New Church.

## THE RELIGIOUS WORLD.

### *From the Creed of the Brahmo Somaj.*

We extract a few paragraphs from a statement of the faith of this interesting and lately-found sect in India: —

"The Brahmo Somaj believes that God is, that he is a Spirit, and that he is One without a second.

"That God is a personal and living God, with the infinite attributes of truth, wisdom, love, holiness, power, glory, and peace.

"That God is present in us and with us. He directs all the functions of our body and mind according to fixed laws. He watches over all our thoughts and actions. His spirit surrounds us and fills us, and is the cause and centre of all physical and mental forces.

"That God is present in all the aspects and laws of nature, and nothing that takes place, takes place without his will and power.

"That as God's general providence superintends over the affairs of all mankind and the world at large, so his special providence presides over the circumstances and destinies of individual men, and leads them through mysterious ways from evil to good.

"That there is a double nature in man; namely, his body and his spirit. His body is perishable, but his soul is immortal.

"That the immortality of the soul means eternal progress in goodness and godliness.

"That without faith in a future existence, religion is impossible.

"That every man is responsible for his deeds and thoughts.

"That righteousness brings its reward of internal peace, both here and hereafter.

"That sin is the wilful violation of God's laws, both material, moral, and spiritual.

"That there is neither a material heaven nor a material hell; but that heaven and hell are the states and relations of a man's being, according to the merits of his life, both here and hereafter.

"That there is a spiritual relationship and future union of souls in heaven.

"The Brahmo Somaj believes in the utmost sanctity of domestic life. It holds the fidelity of attachment and conduct between husband and wife to be one of the holiest sacraments of human life. It believes every household duty should be performed in the spirit of religion. Because it believes without religion no household can be happy and pure."

### *The Trend of Unitarianism.*

The Unitarians have been somewhat stirred of late by the declarations of some of their leading men, that the body was moving in the wrong direction. To what has been said by Dr.

A. P. Putnam, of Brooklyn, and others, the venerable Dr. W. G. Eliot, of St. Louis, adds his calm and convincing testimony: —

"For some twelve years past, I have not been in the active duties of the pulpit and parish, and have had fair opportunity, as an outside observer, to see the effect of different methods, and the working of different principles, both in Unitarian and Trinitarian Churches, and also in societies which accept the name of churches only by courtesy. The general tendency toward 'Broad Church' Christianity is everywhere perceptible, even in Roman Catholic communions; and the Christianity of character is justly taking place of doctrinal professions, as the final test of Christian allegiance. But, whether in 'Orthodox' or 'liberal Christian' Churches, I have uniformly seen that plain Gospel preaching is the best persuasive influence to a Christian life. When their liberality has claimed to be broader than the Gospel, and their preachers have claimed to be 'in advance' of Jesus of Nazareth, they have begun to dig their own graves. It may not seem logical, but it is true, that 'without Him we can do nothing.' The Church which shakes itself free from Jesus Christ, is destined to an early decay and death. It becomes a lyceum, and its best religious uses fade away. I have seen the experiment made scores of times, and under hopeful auspices, but with the same sure result. You may prove the sufficiency of man to himself, and the eternal authority of truth, independent of all testimony, human or Divine, and teach the evolution of righteousness as the natural growth of human development; but, again appealing to observation and experience, I affirm that the Church which most faithfully preaches 'Jesus Christ and Him crucified,' and which looks to him most confidently for spiritual authority and guidance, is the Church which gathers in and holds the best workers for every good cause, and those who are the most faithful in all times of trial. Just in proportion as we loosen these spiritual but not servile bonds, and change allegiance into pure individuality of self-guidance, which recognizes no leader and no assured revelation of God's will, both the strength of organization and the earnestness of personal self-consecration begin to fail. We are not sufficient to ourselves. We need not only each other's support, but a trusted spiritual authority to whose guidance we intelligently submit."

### *Truer Views of Heathenism.*

After the old thought about the heathen, that, "be they never so diligent to frame their lives according to the light of nature and the law of that religion they profess, they cannot be saved," it is delightful to find Rev. D. Z. Sheffield, of Pekin, China, printing an article in the *New Englander*, in which he says: —

"We would remark that heathen systems of religion are providential in their establishment and in their development; and that, while they contain much that is false and evil according to the Christian standard, they also contain much that is good and true; and further, that the truths which lie imbedded in these systems have acted as powerful, conserving elements in heathen civilizations, preserving them from that swift disintegration which the evil passions of men tend to bring about."

He then points out how heathen systems ignore or neglect truths of importance in Christian teachings, and shows that they fall short in their teachings in respect to God, sin, holiness, redemption and immortality, discusses the question as to the origin of these systems, and, coming to consider the office of Christians toward the heathen, says:—

"The causes of the degeneracy of the Christian Church in the middle ages, can be traced partly to contact with heathenism from without, but chiefly to the development of the spirit of heathenism from within. Unscriptural doctrines concerning purgatory, the worship of saints and angels, works of supererogation, indulgences, transubstantiation, baptismal regeneration, priestly absolution along with ever-increasing ostentation in the ceremonies of worship and ever-deepening poverty of spiritual life, mark the sure drift of the Roman Church back into the darkness of heathenism. The Christian Church is, doubtless, no longer in danger of corruption from the crude superstitions of heathenism, but there is a not less serious source of danger in the disposition to degrade Christianity from its supreme place among the religions of the world. We bring to the heathen a new religion,—God, new to their thoughts; life, new in its destiny; love, new in its compassion; sin, new in its guilt; holiness, new in its perfection; and redemption, new in its power."

### *Fair Judgment.*

*Dickinson's Theological Quarterly* (London), speaks thus of the "Life of Swedenborg" by Swift:—

"There is an amount of prejudice existent in reference to Swedenborgianism,—we use this name for convenience' sake,—for which it is somewhat difficult to find satisfactory reasons. For the prejudice is not that which can give account of itself; if it did, we should see what the stumbling-block was, and estimate its worth or unworthiness. It is a prejudice which seems to spring from the same source as that for not loving Dr. Fell,—'the reason why I cannot tell.' We do not suppose that Swedenborgianism is the only system which could justly make complaint like this. Most persons who have broken away, in thought or practice, from established organizations, have had to undergo similar treatment. The conservatism of creeds and the suspiciousness of vested interests are constantly operating against that which interferes with their own positions. We need not be surprised at prejudices being entertained by men who have accepted, with hardly any questioning, whatsoever they have been taught as surely believed. That which is noticeable in regard to Swedenborgianism is, that the prejudice against it lies in the minds of those who have exercised free thought, equally as in the minds of those who have acquiesced in the doctrines inculcated by their parents and teachers. It is not a commendable posture. There are things in the teachings of Swedenborg which were not portions of general religious belief when he promulgated them, but which are commonly accepted now. There are modifications also of theological conclusions which have been largely brought about by the more or

less direct action of his works. Such facts make it desirable that the views which he has formulated should be regarded with impartial eyesight. We are on this account ready to acknowledge gratefully the labor which has been expended by Mr. E. Swift in this book."

### *Another Call for Revision.*

In the *American Church Review*, Mr. Leavitt, a lawyer, has lately made a bold assault on the "Thirty-Nine Articles." He says that "theology is a thing of growth," that all should stand "ready to abandon any interpretation the moment it becomes clear on proper evidence that such interpretation is erroneous," and he throws some ridicule upon the old doctrine of the resurrection of the selfsame body, declaring that the fifteenth chapter of I. Corinthians all the time taught precisely the opposite.

He then in turn calls in question Articles iii. vi. ix. x. xvii. and xxiii. Of Article vi. which recites the canonical books of the Old Testament, he remarks that, if it ever be revised, it would "be as well to put the 'Song of Solomon' among the 'other books,' say next to 'Susanna and the Elders.'" He says upon Article ix, on original sin,—

"If by original sin is simply meant, man's nature is, and always has been, imperfect, has in it the seed of decay, that he 'is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit,' there could not be much dispute about it, as our own consciousness enforces its truth. But when you go further and affirm that Adam's sin is our sin, that we are sinful because Adam was righteous and fell, you may be orthodox; but in this case is orthodoxy correct? is it logical?"

The two Articles on Free-Will and Predestination he calls a "theological boxing of the compass." "Talleyrand must have had these articles in mind when he said the purpose of language was to conceal thought."

### *The Barbed-Wire Theory.*

The *Independent* is fond of an opportunity to smite the foes of its own household: —

"The *Congregationalist* wants to know 'how long it will require for the loose view' which we take of theology 'to land all who accept it in a slough of unbelief,' like that of Geneva? Our 'loose view' is, that none should be forbidden on grounds of theological difference to become members or teachers in any Evangelical Church who hold the primary evangelical doctrines of ruin by sin and salva-

tion through the supernatural Christ and Christianity of the Gospel. We are not as familiar with the mathematics of the Infinite as they are about Boston; but we should think it would require about as long as it would two diverging lines on different planes to meet. Not this year. How long will the *Congregationalist's* high-fences and barbed-wire theory of the Church be endured by Christian men? Not long."

### *Numbers xxi.* 14, 15.

Prof. Franz Delitzsch denominates this "The Quotation from the War-Book," and would translate,—

> "Waheb in Supha and the rivers Arnon,
> And the valley of the rivers which stretches itself thither where Ar lies,
> And rests against the borders of Moab."

### *As to the Millennium.*

Prof. Charles A. Briggs, writing on this subject in the *Independent*, says:—

"A study of the leading divines of the sixteenth, seventeenth, eighteenth, and nineteenth centuries, in their historic order, and in their relation to the symbols, reveals a drift of theological opinion more remarkable than any previous four centuries of Church history. It is high time that the lines of this drift, and the deviations from sixteenth and seventeenth century Orthodoxy, should be justly estimated. This is the manly and honest course for us to pursue. The doctrine of the Millennium is one of a large number of doctrines in which the old Orthodox faith has been abandoned by those who claim the strictest Orthodoxy. The recognition of the facts of the case will give the death blow to bigotry and intolerance, and bring about that toleration of differences within the churches, which is the watchword of reform and progress."

### *The Alleged New MS. of Deuteronomy.*

We have to thank several friends for calling our attention to the MS. offered for sale by Mr. Shapira, a well-known Jewish dealer in Jerusalem. He claimed that he first heard of it in 1878, among the Arabs, who had found it in a cave in 1865. It had been written in narrow columns on leather which had been treated first with asphalt and then with oil. Shapira's price was five million dollars. But the whole is now pronounced by competent scholars a fraud, and seems to need no further consideration.

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